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*SOUVENIR OF  
CON SHEEHAN*

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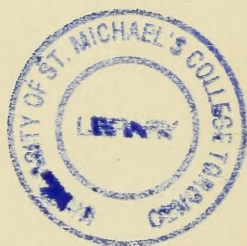





**The Souvenir of  
Canon Sheehan**

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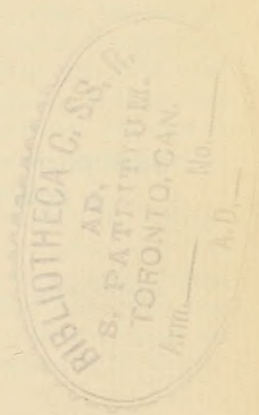


Very Sincerely  
P A Sheehan PM



# THE SOUVENIR OF CANON SHEEHAN

*BEING EXTRACTS FROM HIS WRITINGS  
MADE BY A SISTER OF THE  
PRESENTATION CONVENT  
DONERAILE*



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CANON Patrick Sheehan, D.D., P.P. (in two senses one of the "best read" men of his days) was born at Mallow, in 1852; educated at St. Colman's, Fermoy, and Maynooth; and after ordination, in 1875, served for two years on the English mission in Devonshire, where his preaching and personality made him at once remarked. Later he was Curate at Queenstown, becoming P.P. of his native Doneraile in 1895. He was installed Canon of Cloyne Cathedral in 1903, and received the degree of D.D. from Leo XIII, who also sent him a medal in recognition of the service rendered to religion by his writings. He died at Doneraile in 1913, and his funeral was the occasion of a great demonstration of grief.

His books include *Geoffrey Austin—The Triumph of Failure* (the author's own favourite)—*My New Curate* (the public's)—*Cithara Mea—Luke Delmege—The Spoiled Priest and other Tales—The Lost Angel of a Ruined Paradise—Lisheen—Under the Cedars and the Stars—The Blindness of Dr. Gray—The Queen's Fillet*.



“ Great thoughts, better than minted gold, or diamonds from Golconda are yours—to take with you wheresoever you please.”

*Author's Essays*



Spring, and the snow-drops come;

And Life has sprung from Death;  
O'er the lilacs the wild bees hum,  
Drinking their perfumed breath.

Death; and the Life has arisen:  
And our Souls spring forward thus;  
For the gates of the earthly prison  
were broken by Him for us.

Easter 1911 — P A Sheehan pp.





## Introduction

THE following extracts have been culled from the works of the great Irish author, patriot and saintly priest, the Very Rev. P. A. Canon Sheehan, in the hope that they may prove helpful and encouraging to others, as they have ever been to his devoted children and subjects, who have had the honour and privilege of intimately knowing him and of daily watching his holy life. With a vivid memory of those words of wisdom which they have seen exemplified in that life even more perfectly than his golden pen has given them to the world, and in their grief at his loss, they have been moved to compile this little volume as a tribute of love, to the memory of one "skilled to pronounce what noblest thoughts inspire."

May that dear friend, from his blissful home beyond "the cedars and stars" bless his own words and our efforts, that they may prove fruitful to souls, and help to enkindle that two-fold fire, which burned so brightly in his own heart and life, the love of God and of men. May they keep alive his memory and give their readers even a small insight into the beauty of that saintly soul, whose life-rosary was all too quickly ended, when on that glorious feast (Rosary Sunday) the Master called him Home.

## Introduction

His many admirers all the world over will—we feel sure—be glad of a daily thought from his gifted mind.

The compilers have gratefully to acknowledge the kindness of Most Rev. Dr. Browne, Bishop of Cloyne, and of D. B. Sheehan, Esq., legatees of the late Canon, for the permission and assistance they have given in the compilation of this little book.

Their thanks are also due to the following publishers, who have so courteously permitted the extracts to be taken from the various works : Messrs. Longmans, Green and Co., London ; Messrs. Browne and Nolan, Dublin ; Catholic Church Supply House, Boston ; Messrs. M. H. Gill and Sons, Dublin.

Presentation Convent,  
Doneraile.

*Feast of the Holy Name, 1914.*

January



## JANUARY

1. Take care in your daily engraving (in your book of life) to allow no scrape or blot to mar the beauty of the characters you are forming. But let all the letters be clean, and firm and fair ; so that men reading your life, as men are wont to read, will find therein little to criticise, and much to edify and enlighten ; and that you yourselves, in your old age, may be able to turn over page after page of the Book of Life and be able to say : “ It is well written, within and without—Chaste thoughts, kind words, noble deeds, cheerful sacrifices, for God and man.” Nay, in all humility, and thanking God for it—“ It is not altogether unworthy of a place in the Archives of Heaven.”

*Essays*

2. “ The night cometh ! ” so said the great Divine Teacher. Let us hasten then ; it is no time for idle dreaming. Swiftly the little circle rounds to its close. To-day is mine ; to-morrow is doubtful. Very soon I shall no longer be above the earth but beneath it. Here then, hand, eye, brain, lend your help ! I need to leave behind me some record of my life.

*Cedars and Stars*

3. The gentle Christ—what awful power He

## The Souvenir of Canon Sheehan

exercises, as the magnetism of His example, and the magic of His Words stretch down along the centuries, and fill to-day the world's convents, as they filled the lauras of Nitria a hundred years after His Death.

### *Triumph of Failure*

4. There are hot springs in the human heart, that never leap to the surface till they are bored through by sorrow or remorse.

### *Glenanaar*

5. The little souls that fume and fret under the little worries and vexations of life, should often take up their diaries and read them. And they will see how trifling were the things that poisoned their daily happiness, how insignificant the grain of dust that made the discord of their lives. A little courage would have brushed that dust aside, and restored the soul to harmony and happiness.

### *Cedars and Stars*

6. As the Wise Men of old gazed with wondering awe and admiration at the spectacle of the Infinite God, made a trembling Babe, so too ought we, with no less reverence and love, regard the same Infinite God, under still humbler guise, in the cognate mystery of the Eucharist.

### *Sermons*



## January

7. They who fear God are fearless towards men.

*Queen's Fillet*

8. We must look to Him, Who is on high, whose humility has exalted and given Him a name which is above all names, to Him our thoughts must soar, our love be directed, our affections centred ; if we hope to enjoy . . . the perfect peace, the calm joys of our heavenly home.

*Mariæ Corona*

9. Happiness is mostly of our own making in this world.

*Triumph of Failure*

10. There must be discussion and contradiction, but it is a great art, to be able to discuss and even contradict, without wrenching the nerves of others.

*Irish Monthly*

11. Every lesson of Christianity is summed up in that one word "Sacrifice," and Christian perfection is attained, when in every moment of our lives, in every change and every vicissitude, under the frown as well as under the smile of Heaven, we can say with the truthfulness of Mary, "Thy Will be done."

*Mariæ Corona*

## The Souvenir of Canon Sheehan

12. Why do you allow the best years of your life to run waste, like water that is poured upon a desert ? Why do you misuse, because you do not utilise for Christ, the talents He has given you ? Do you think there is anything in this world worth thinking of, worth caring for, worth working for, but Jesus Christ ? Come, join His glorious battalions ! . . . Wherever you go, it is Christ's work you are doing, and it is in His Face you must seek your strength and inspiration.

*Triumph of Failure*

13. There is a certain luxury in allowing ourselves to be argued into doing what our inclinations suggest. We like to be persuaded, not against, but according to our inclinations.

*Irish Monthly*

14. There is One, and only One, whom you and I have to consider. To Him alone, gratitude and everything else that we mortals can give Him are due.

*Queen's Fillet*

15. The Sanctuary Lamp : what a symbol it is of silent prayer. Not a flicker, not a sound, only a steady yellow flame, mounting at times above the rim of the ruby glass, as a soul seems sometimes to leap towards God—it appears the very embodiment

## January

of the idea of prayer, silent, intense, ardent,  
undeviating. *Queen's Fillet*

16. If each of us knew what the world is suffering  
it would make us infinitely charitable to each other,  
and infinitely grateful to God.

*Irish Monthly*

17. All else is vanity and smoke and dust on this  
earth except the service of God. That alone saves,  
that alone comforts, that alone exalts.

*Queen's Fillet*

18. O Life ! Life ! What is it that makes a thing  
so worthless and evanescent seem of such supreme  
importance to us mortals ?

*Parerga*

19. Science shall never advance on right lines  
except by imitating God. It is the wisdom of God  
in its infancy.

*Cedars and Stars*

20. Generations will live after us, generations  
have lived before us ; but we shall not pass this  
way again. Our life's journey is our one and only  
experience of this world. No words can paint the  
seriousness and sublimity of this thought.

*Essays*

## The Souvenir of Canon Sheehan

21. We should pour into young lives all the wine and oil of gladness we may, consistently with the discipline that will fit them for the future struggle. Yes, give them all the enjoyment they can hold ; the struggle is before them.

*Cedars and Stars*

22. How could the Presence of God become a lasting memorial of His love, and yet be veiled in such shadows and accidents, that men should have perfect faith, yet not be overwhelmed with glory ? Only in one way, the only possible way consistent with the dignity of the Most High—the way His Divine ingenuity discovered for the most stupendous mystery He has wrought—namely, the entombment of the Ever-Living and Eternal—under the lowliest, and most perishable of elements, in the ineffable Sacrament of the Altar.

*Cedars and Stars*

23. By raising marriage to the dignity of a Sacrament, Jesus Christ consecrated the sacred office of motherhood ; and the Church maintains the sacramental institution and the sacred tradition.

*Mariæ Corona*

24. " We look before and after, and pine for what is not." Foolish enough ! Live in the present

## January

and pull down a thick veil over the future, leaving it in God's Hands. *Cedars and Stars*

25. "All things to all men." Dear St. Paul, did you know what elasticity and plasmatism, what a spirit of *bonhomie* and compromise, what vast, divine toleration of human eccentricity you demanded when you laid down that noble, far-reaching but not too realisable principle? Noble and sacred it is; but in what environments soever how difficult! This fitting in of human practice, indurated into the granite of habit, with all the hollows and crevices of our brothers' ways. Ah! it needs a Saint and such a Saint as thou, tent-maker of Tarsus, and seer and Saint unto all generations! *Luke Delmege*

26. The first step down in our own estimation is the first step upwards towards God.

*Triumph of Failure*

27. Death—it is the peace that cannot be lifted, or broken, or banished for evermore, by sigh, or pain, or aught else, that wrings the soul and contorts the features of the living. *Parerga*

28. For the vast heaving masses of humanity with all the cark and care of life upon them, one "Our Father" is a million times better than all

## The Souvenir of Canon Sheehan

the heavy, undiluted speculations of academical loungers and cloistered dillettanti !

*Triumph of Failure*

29. We do not know—we cannot understand, what an almost infinite thing the soul of man is. It has been made for God, and God alone can satisfy it—God alone can constitute the happiness of man.

*Sermons*

30. Queen of Heaven, Queen of Earth, Queen of Hell—there is no creature in either over which she is not mistress ; the angels of Heaven do her bidding, men on earth to be fashioned as she wills it into saints, and the lost angels in hell to tremble and fear forever, at the sight of her, who broke the power of their master, who crushed his head, and who maintains with him that inexorable enmity which was placed by God in the beginning for His own Glory and men's salvation.

*Mariæ Corona*

31. Reverence is the secret of all religion and happiness. Without reverence there is no faith, nor hope, nor love. Reverence is the motive of each of the Commandments of Sinai. Reverence of God, reverence of our neighbour, reverence of ourselves. Humility is founded on it, purity finds in it its shield and buckler.

*Luke Delmege*

February





## FEBRUARY

1. Apart from the Real Presence amongst us of Our Lord in the Blessed Sacrament (and that Presence is so awful it would almost be unseemly to speak of it as a privilege), the Church has no treasure so precious as Mary, and no privilege so great as the exclusive privilege of paying her meet and unfailing reverence.

*Mariæ Corona*

2. It is true that after 1900 years' experience, after repeated proofs of Mary's more than maternal sympathy for us, knowing as we do the care she takes of her clients, and the innumerable graces she obtains for them by her intercession with her Son, it is quite true that our love for Mary has in it something personal, that we are fond of regarding her as our Mother, as well as the Mother of God ; but even this privilege on our part is traceable to her privilege of Divine Maternity, for it is by reason of that same privilege that she can plead for us so powerfully and efficaciously with her Son.

*Mariæ Corona*

3. Charity is the queen of virtues : and it is never better seen than in those who have been

## The Souvenir of Canon Sheehan

raised by God's Providence from poverty to affluence, from misery to comfort.

*Spoiled Priest*

4. It would be difficult to exaggerate the influence for good, exercised by wholesome environment. Nay, the very evils sprung from heredity are often eradicated by the slow, but sure, process of betterment, arising from clean and healthy surroundings. As good food, pure air, wholesome exercise, cleanliness of mind and body, may build up a rickety constitution, so good example, the daily contact with the virtuous, the surroundings of a sweet and healthy home, may transform a disposition, prone from its evil inheritance to vicious habits, into a virtuous and happy temperament, with every bias towards a good and noble life.

*Essays*

5. All genius is humble, knowing by the force of genius its littleness in the universe. And hence you never find a great man putting on the peacock's feathers. Kings of men don't go round with crown and sceptre; they are content to be recognised by their fellow-beings. It is only the mountebanks, and their name is legion, that put on gold tags and tinsel.

*Sunetoi*

## February

6. Most friendships are founded on a sense of equality, and therefore easily broken. Because where there is equality there is rivalry ; where there's rivalry, there is envy ; and that is the one solvent. For real friendship, there must be inequality. That means reverence on the one hand and protection on the other. These dispositions stand the test of time.

*Sunetoi*

7. This is a pushful, restless, fickle age, eager only to "get through" some certain programme and have done with it. It does not recognise the tremendous fact that whatever is worth doing is worth doing well ; and whatever has to be done well must be done slowly and carefully. Nature is slow in her operations, painfully, laboriously slow. She does nothing in a hurry—she is eternal and can take her own time. But men, probably because they feel their transience, want to cram eternity into an hour, and to grasp the universe with their tiny hands. Hence we have ill-wrought and unstable work ; hence no culture, no refinement, for culture and refinement demand ease and leisure ; and there is no room for such things in these hot and hasty days.

*Sunetoi*

8. As the hand of the Most High hides the

## The Souvenir of Canon Sheehan

diamond in the veldt, and the gold in the quartz of the rock, so He hides all His best and greatest work in human souls.

*Sunetoi*

9. The worst of our own sufferings in life is disillusion. All along through the upward pathway of life we are dropping fancy after fancy, until in middle age we stand bare of every beautiful idea that helped us to soar above the banalities of existence, and bear our crosses at least with equanimity.

*Sunetoi*

10. Out of the mists of time we glide,  
And an ocean gleams on every side,  
And it is the tranquil eventide,  
Yet a sign comes never. We onward fly,  
Till our soul and God, and our sea and sky,  
Blend in the height of eternity.  
But when ? No mortal may ever tell.

*Sunetoi*

11. Mary is not only the watchtower of the Church ; she is also the tower of defence to the Church. She not only attracts the eyes of those who are at a distance and leads them to the City of God ; she also protects those who have had grace to recognise this sign of the Divinity. She

does not leave her clients unprotected and defenceless ; they who have once come beneath her shadow have never reason to fear.

*Mariæ Corona*

12. God, we know, is a jealous God, if He visits any soul with special marks of predilection, he cannot bear to see in it the slightest imperfection.

*Mariæ Corona*

13. In the days of the Emperors we recognise the heroic age of Christianity, because their persecution showed the heroic valour of individual saints. The spirit of the Church is the same to-day as it was then ; it is not exhibited, however, in the sharp, decisive sacrifices of saints, but in the quiet passive suffering of the whole Body.

*Mariæ Corona*

14. Habit is better than principle, and habits must be formed in youth if freedom is to be found in old age. They are tyrants for good or ill. They carry you gloriously to freedom or honour, or rush headlong with you to destruction.

*Essays*

15. The pure soul that has beaten down nature and spiritualised it and cleared it of all its grosser elements, and has ever been working upwards

## The Souvenir of Canon Sheeban

towards perfection, has nothing to fear from Hell. There is so little of earth about it and so much of Heaven about it, that it is easily mistaken by the devils for an angel.

*Mariæ Corona*

16. The only way to preserve baptismal innocence is by humility. . . . If one single thought of pride is admitted into the soul, an avenue lies wide open for any sin and every sin. There is a divine strength in every soul in the state of grace ; but nothing so easily subverts that strength as a single motion of pride.

*Mariæ Corona*

17. Great thoughts are better than minted gold or diamonds from Golconda . . . and often perhaps in season of defeat and depression they recur to you, to cheer you, for I believe the most powerful mental tonic is the magic of a great word.

*Essays*

18. Our Faith grows with the Church's troubles ; if ever it lessens, it is when these troubles are lessened. The era of persecution is the era of Faith.

*Mariæ Corona*

19. " I was common clay until the roses were



## February

planted in me," says an Eastern fable ; and the common clay of ordinary humanity is not only fertilised, but beautified by the transplanting of noble thoughts, or sublime deeds, or holy aspirations, fallen from the lives of those whose pathway is towards the stars.

*Essays*

20. I do not want to depreciate the sufferings of the Martyrs, but I had rather pass through the fire fifty times, and be ground by the teeth of wild beasts, than endure one day's martyrdom when the face of God is clouded in the heavens and the peace of God is broken in the heart.

*Mariæ Corona*

21. Some sacrifices are sent us direct from the hands of God, and we must accept them, and some must be made by ourselves, with the help of Divine Grace. "Whom God loveth He chastiseth," and "they that are faithful must needs be tried." This is the key to that mystery that men call evil.

*Mariæ Corona*

22. To work and to suffer is the common lot of men, to work and to suffer and thereby to lift oneself above the earth—this is the making of saints.

*Mariæ Corona*

## The Souvenir of Canon Sheehan

23. Behind the blue dome of immensity is that Being, whose love surrounds us, whose mercy exalts us, seeing only the tears of the mothers and forgetting the iniquities of the children.

*Mariæ Corona*

24. Spartan simplicity of life, purity of morals, and high thinking—these are the desiderata of our time and race.

*Essays*

25. The real academy of life is not the Church or the School, but the domestic hearth.

*Essays*

26. Our good works too go with us into eternity—our Faith, our Hope, our Love. Our Love to be intensified—our Hope to be changed into certainty—our Faith . . . to become vision.

*Mariæ Corona*

27. Souls are not gained with swords. Pride has never been conquered by defeat. Something else is necessary. "This kind of devil is not cast out except by prayer and fasting."

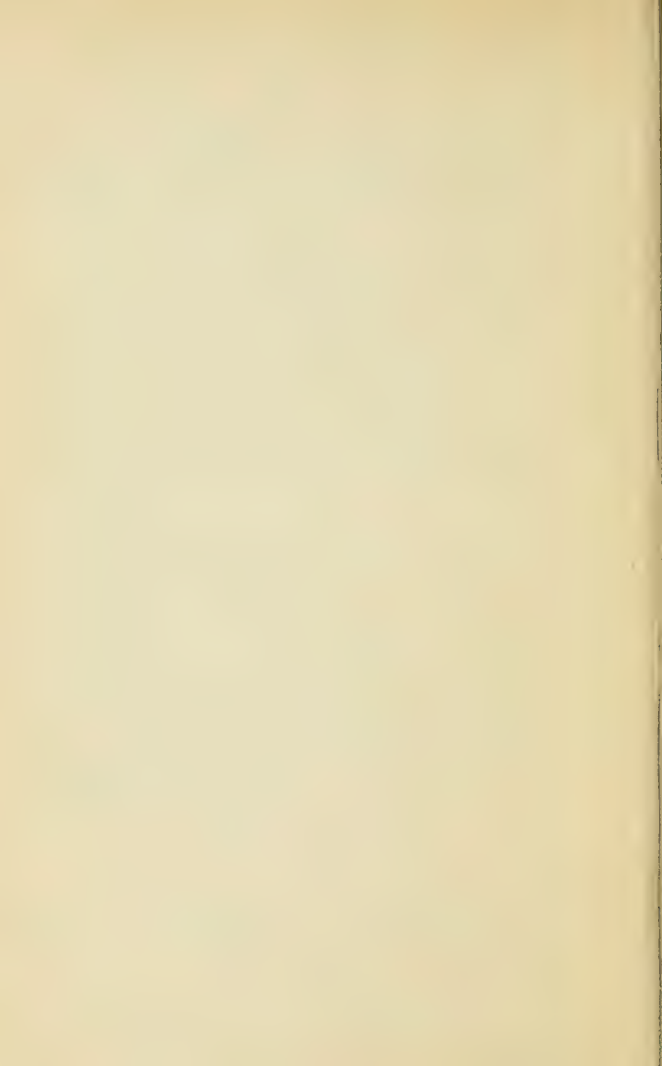
*Mariæ Corona*

28. A little leisure, a little meditation, a little folding of the hands to rest, and that still small

## February

whisper, " Know thyself " might obviate a great many of our social and political dangers. For how can you know your work if you do not know your capacity ? And how can you measure your work if you do not know your natural limits ? How many men find themselves in wrong places in life because they have mistaken their life's work by mistaking their own tendencies and capabilities ! And surely there is nothing in earth so saddening as to see men in great and responsible positions, without corresponding endowments. They found not their own life-work but the life-work that belonged to men of larger mental and moral calibre ; and there they remained to the end, unconscious of their own inferiority and unsuitableness, confusing and retarding important work, because they never knew themselves. . . . Know thyself, therefore, and turn thine eyes inward upon thyself. Other sciences will be learned at little cost—will come to thee almost without seeking. But in self-knowledge is all knowledge, and this is not obtained without much watchfulness and disinterested honesty in judging ourselves.

*Essays*



March



## MARCH

1. Joseph must have been most unconscious of his sanctity during life ; and now we have saints far advanced in spiritual life, sitting at his feet to learn sanctity, for they know that he who on earth and in heaven is nearest to Christ is likeliest unto Christ, and that to be like unto Joseph is also to be like unto Jesus. Who was more humble, more hidden, than the Carpenter of Nazareth ? Yet, behold the great wisdom of the Church does not separate him in glory from those with whom he was associated in misery.

*Mariæ Corona*

2. The Blessed Sacrament is the most perfect type of the Infancy of Our Lord ; for it is in the Blessed Sacrament that Jesus leads that retired, hidden and helpless life that He led as a child in Nazareth. Here, then, is the Church transformed into Nazareth, Jesus as hidden, as helpless as there, and we, the Josephs and Marys, the watchers and protectors of our hidden God.

*Mariæ Corona*

3. With what love and reverence did not Joseph guard his treasure ! How grateful he felt to God for the great privilege extended to him ! How

## The Souvenir of Canon Sheehan

often did he look into himself, asking his humility why he had been chosen out of thousands.

*Mariæ Corona*

4. We enumerate three mighty effects of the Incarnation—to fallen man it restored his birth-right ; to the angels in Heaven it gave eternal security in grace ; and to the material creation it has given a relation to God unseen by us, until the material part of us shall be spiritualized in the resurrection of the dead.

*Mariæ Corona*

5. Joseph's faith and love pierced through the thick veil of utter helplessness in which the Omnipotence of God was shrouded, and his life was one long alternation of protection and prayer, of patronage and suppliance, of gentle watchfulness over his precious charge, and lowly prostration before the Child, Who was the Mind and the Providence of the Universe.

*Mariæ Corona*

6. What a great interest our salvation ought to possess for us ! It is not a question of enjoying a pleasure or not enjoying it : but it is a question of enjoying God ; of being infinitely happy or infinitely miserable.

*Sermons*



## March

7. Some great spirits have wrought and travailed for love of fame . . . some alas ! through sheer personal dislike of the Lord Jesus ; some, for bread ; some, for national honour ; . . . some for pure love of learning and wisdom for its own sake ! But this Dominican Friar (St. Thomas Aquinas), who was acknowledged to be the first theologian of his age . . . and whose works were placed side by side with the Bible . . . had but one ambition and one reward. That was the ambition to place, once and for all, the dogmas of the Church on a permanent philosophic basis ; and when he had succeeded in doing so, and was questioned by his Crucifix : " Thomas, thou hast written well of Me, what reward dost thou seek ? " his sublime answer, disdaining all lesser things, was : " No other reward but Thyself, dear Lord ! "

*Maricæ Corona*

8. It is the experience of all men, that in middle life we take the just view of human things ; and that, to all, especially to those who are called to a life of higher thought, there remains but one certainty, namely, that surrounded as we are by mysteries, mysteries that deepen as we advance in life, there is one certainty of faith—that is, the teaching of a divinely-appointed Church ; and one certainty of action, that is, the duty nearest

## The Souvenir of Canon Sheehan

to hand. All speculations, doubts, surmises and perplexities are solved by action—the performance of the duty that calls on us for the moment.

*American Ecclesiastical Record*

9. Our futures are in God's hands: we can neither make nor mar them. The present only is ours. Fear not. You are in the hands of the Father, He will make your pathway very clear and bright.

*American Ecclesiastical Record*

10. Controversy was never yet the vehicle of Divine Faith; but Faith itself, manifested in works, which touch the sympathies of all, may generate Faith in the infidel.

*Essays*

11. Work, work, work: "*tempus breve est*," and work is the elixir of life—the one thing alone that, while it accelerates our moments, yet sends them gloriously freighted into eternity.

*Parerga*

12. Like all the other dolours of her life, Mary's sorrows at the foot of the Cross were like in kind, but different in intensity from that of Jesus; and, as on the cross there was no consolation, human or divine, for the Son, neither was their consolation for the Mother.

*Mariæ Corona*

## March

13. The teaching of the Church is always marked by extreme accuracy . . . Now, in nothing is this more remarkable than in her treatment of the doctrine of the Incarnation itself, and all the collateral dogmas that belong to it, especially the relationship between Mother and Son, she unites them both in her worship ; yet the worship paid to the Mother is never allowed to diminish in the least the worship that is paid to the Son, even when she stands alone before the eyes of the Church ; she does not eclipse her Child, but reflects upon Him all the glory with which she is surrounded by the Church.

*Mariæ Corona*

14. Life is never all sunshine and music ; there must be gray clouds to bring out the gold of the summer sun ; and there must be a discordant note to emphasise the melodies that sing themselves to sleep in the human heart.

*Luke Delmege*

15. It will be a great day for Humanity when, from pole to pole, and from zone to zone, the common brotherhood, and not the common brute-hood of the race, is proclaimed ; and all the world's weapons of war are piled at the foot of the Cross, never again to be assumed for aggression or

## The Souvenir of Canon Sheehan

defence ; for the former will be unknown, and the latter unnecessary.

*Cedars and Stars*

16. Imitate Nature in its work, and—its indifference ! Keep on, never minding. If thou tarriest to pick up the stones flung at thee, or to scrape the mud from thy garments, thou wilt never accomplish thy destiny.

*Cedars and Stars*

17. This is more than the festival of a saint. It is the festival of a nation . . . the grateful joy of those who may fairly regard themselves as the chosen people of Heaven. On other saints' days we bless God for the graces He bestowed upon them ; on the feast of St. Patrick, we bless God, not so much for having manifested His glory in His Saint, as for having glorified Himself in His people.

*Mariæ Corona*

18. All St. Patrick's strength came from prayer, and from union with the Cross of his Divine Master.

*Mariæ Corona*

19. The meek and lowly Joseph is Patron of the Universal Church. So deep was his humility

## March

on earth that he seems to us to be no more than the unconscious agent of the miracles of Heaven.

*Mariæ Corona*

20. The same treasure is confided to us that was confided to St. Joseph. Let our love be as great, let our diligence be as unremitting.

*Mariæ Corona*

21. The infinitely little tells of God, as well as the infinitely great.

*Essays*

22. What a contrast between the simple majesty of Christ and the proud folly of philosophers—between His words, weighty with solemn meaning, and their utterances, weak and inflated—His example so lofty and perfect, and their lives so secretly degraded and imperfect !

*Mariæ Corona*

23. As in Heaven, so too on earth, spirits bow down before the only sublime spectacle this broken and ruined humanity of ours can stand—a contrite and humble heart.

*Miriam Lucas*

24. The Annunciation, what does that mean ? and what does it imply ? The Trinity have selected

## The Souvenir of Canon Sheeban

her (Mary) to be the Mother of the Eternal Ward. A dignity unparalleled ! A dignity unequalled ! Who is the Ambassador of the Trinity to the Virgin ? Gabriel, one of the Leaders in the first hierarchy of Heaven ! How does he deliver his message ? With language that could only be addressed to the Queen, and with a demeanour a little less subdued than that which he exhibits in the courts of Heaven.

*Mariæ Corona*

25. " Be it done unto me according to Thy word," And the mightiest mystery of God's great love, the mystery that was a scandal to Lucifer and his fellows, the mystery whose depths eternity will not reveal, the mystery that will hold us speechless for ever before the throne of God, was accomplished. The figure of light disappeared, the little chamber assumed its wonted appearance ; there remained only the child-mother, bathed in tears, but the God of the universe was in her bosom.

*Mariæ Corona*

26. " Blessed art thou amongst women." Mary had been thinking who was the happy maiden that was selected by the Most High to be the Mother of His Son, thinking how she would honour her, but not envy her, never dreaming

## March

that from eternity she had been selected by the Most Holy Trinity for the high honour, and that to fit her for the high position the Spirit of God had been with her from the first instant of her Conception, had been personally united to her, had kept at a distance from her the powers of sin and darkness, had averted from her everything that could mar the exquisite beauty of her soul . . . while all the time He let her rest in the abyss of humility.

*Mariæ Corona*

27. "Blessed amongst women." Blessed amongst all God's creatures he might well have said, for the purity of that young virgin outrivalled the purity of Heaven's brightest angel, and compared with her love for God the love of the Seraphim was cold.

*Mariæ Corona*

28. Wherever the spirit of Christ and the Church is in the ascendant, there womanhood is enthroned. Wherever materialism, excluding all that is ideal, or poetical, or religious, dominates the beliefs or the theories of mankind, there woman sinks to the level of a mere mechanical slave.

*Mariæ Corona*

29. The feeling that you have been the unwilling

## The Souvenir of Canon Sheehan

cause of trouble to others is more intensely painful than the consciousness of guilt. For it is more flattering to our vanity to know that we suffer the consequences of our own acts, than to feel that we are but blind instruments in the hands of Fate.

*Geoffrey Austin*

30. Mary is the Queen of Virgins, for she is the purest of all creatures, and she is especially the Patroness and Queen of all virginal souls ; Queen of all saints, for her virtues merited this great honour, and the saints have acknowledged it, and God has conferred it upon her.

*Marice Corona*

31. Ah ! that we had St. Joseph's faith ! We, too, whilst spreading over the veiled and lowly surroundings of our Sacramental God, our reverential protection, would abase ourselves before His revealed Divinity. Were we true to this solemn and awful trust, perhaps we might have a hope that the death-bed of St. Joseph would be ours, that our head would be upheld in our agony by Him Whom so often we have held helpless in our hands and on our lips ; that the death-moisture on our brows might be wiped away by the gentle fingers of her who cooled the fever of death



## March

in her Spouse ; that, in a word, we might have God's greatest grace—a happy death, and that it would be given to us by our Divine Master for our love and fidelity to His Foster-father and protector, St. Joseph.

*Mariæ Corona*



April



## APRIL

1. Every roof has a world beneath it, and a very rare virtue in those who govern is an eye clear enough to see what is evil, and a hand firm enough to check it.

*Geoffrey Austin*

2. It is well for us sometimes to be deprived of God's cheap but inestimable blessings, that we may know better how to appreciate them.

*Triumph of Failure*

3. All the riches, the pleasures, the honours, the joys of this world are like the playthings of children, we are not satisfied until we get them into our grasp ; but then we enjoy them for a moment, and then get tired of them, and fling them from us, and seek new pleasures, new enjoyments. Nothing can satisfy the yearnings of the human heart but God.

*Sermons*

4. Time, the destroyer of all things else, has served in the Hands of Providence to consolidate His Church ; and the heresies that would have annihilated a human institution, have only shown to the world the unity of this Divine institution

## The Souvenir of Canon Sheehan

and her power of permanence, when weak members were cut away. And thus to those within her pale, she is a visible sign of Divine Providence ; whilst to the world at large, that knows not God, she is a miracle, for which human knowledge has not yet been able to account.

*Sermons*

5. Why are the old so economical about kind words to the young ? They are cheap, and God only knows what a splendid tonic is a kind word.

*Irish Monthly*

6. For men, work ; for God, praise ! For men, the charity that shows itself in practical work for their amelioration, physical and spiritual ; for God, not the whimpering and clamouring of whipped slaves around His throne, never lifting our voices but as ragged and leprous mendicants, but the grand jubilation of praise, the “ Laudates ” and “ Cantates ” which make us one with the Seraphim.

*Triumph of Failure*

7. Work onwards and upwards. The reward is not success. The Laurel is not for triumph, but for effort, even if defeated.

*Miriam Lucas*

## April

8. We have enough to do in repenting of our sins, without fretting about our mistakes.

*Geoffrey Austin*

9. Other Saints have had characteristic virtues. Mary is the personification of every virtue. Her faith, which was scarcely less than vision, was not greater than her hope, which was absolute certainty, while her charity for God was the moving principle of her life, and the proximate cause of her death. Her obedience was perfect, for her will was identified with the will of God ; her patience under suffering was superhuman ; her poverty was perfect. . . . In a word, Mary spoke her vows in the temple. They were the first notes of a Life-hymn, whose music sounded strangely pleasing in the ears of God ; it drew Him down from Heaven ; it will hold Him spell-bound for eternity.

*Mariæ Corona*

10. You may forget your responsibilities, but you cannot shirk them ; they follow you everywhere. Life is a serious thing. It must not be allowed to evaporate in a jest, but be a happy round of great duties and simple pleasures.

*Essays*

11. The most doleful cry of humanity is the cry,

## The Souvenir of Canon Sheehan

"I might have done better, but now, too late,"  
or as some poet phrases it :

"Of all sad words of tongue or pen,  
The saddest are these—it might have been."

It is easy enough for the hot blood and quick pulses of youth to despise the future, and the consequences of present acts ; but believe me, the most bitter pain of life is to think that we have just missed a golden prize when by a single effort we might have gained it.

*Geoffrey Austin*

12. Whither all things go, we too are hastening. Borne along on the River of Life, now fast, now slow, now gliding smoothly, and anon tossed hither and thither on the surface of ruffled and angry waters, there is no pause, no stay, no hiding under shady banks, no retreating to forgotten and darkened coverts. The stream of humanity moves ever onwards to the great gulf, and we are borne with it. Let us not repine, or fret at the inevitable. We are going the way of emperors and conquerors.

*Parerga*

13. No wonder that the favourite representations of Christ in the Catacombs and elsewhere for three hundred years was of the yearning and merciful Saviour as the "Good Shepherd." How



## April

well those early Christians knew His Spirit when they placed a kid, and not a Lamb, on His shoulders. "I came not to call the just but sinners." Yes! charity first, and then the Crucifixion—the mystery of suffering.

*Luke Delmege*

14. Man, to be wise, must study the vices and virtues of which human nature is capable, first in himself, and then, in all good faith, in others.

*Parerga*

15. The model of all human and Divine perfection was the God-Man who stood on Judean soil 1900 years ago, and left His life and His utterances as the highest standard to which the world could attain. By that life all mental and moral perfection must be judged. It is the criterion of all that is holy and sacred. It is the touchstone of all sterling and unalloyed greatness.

*Sunetoi*

16. Whatever tends to sweeten, to purify, or to exalt, helps to form character.

*Essays*

17. If there be any instinct within us to rival that contempt for a merely pleasurable existence,

## The Souvenir of Canon Sheehan

it is the instinct that all our unspeakable aspirations—this stirring of the spirit within us—this love for hard things—point to a life the very opposite of that dream of Eastern voluptuousness—a life, the great watch-word of which is that most sacred of syllables—Duty.

*Mariæ Corona*

18 Spirit of Light, from whose dark depths I came,  
Spirit of Darkness, Who hath ever shone  
Around me, Whose unutterable Name  
I seldom stammered in the life that's gone  
Back to its fountains—Thee the Eternal Sea  
Whose waters are not bitter, but most sweet.  
Lo! in the depths I've fought and conquered Thee,  
And victor lay me prostrate at Thy Feet.

*Dr. Gray*

19. Ah me! it is easy to lecture the poor and complain of their horrid ways; but the love such as no man hath, gilds and enamels most of the crooked and grimy things that disfigure their poor lives in the eyes of the fastidious, and perhaps makes the angels of Him, before whose face the stars are not spotless, turn from the cold perfection of the mansion and the castle to gaze lovingly on the squalid lowliness of the hamlet and the cabin.

*My New Curate*

20. Master ! If I have done wrong in aught this night let me know it. If I have betrayed Thy interests or brought Thy name to shame teach me in the sharpest tones and flames of Thy anger, for I need a monitor, and where shall I find so loving and truthful a monitor as Thou ? Alas ! how weak and pitiful I am, how this unsubdued nature of mine craves for things beyond Thee ! I know there is no truth but in Thee—no sincerity nor constancy. I know what men are ; how unkind in their judgments. Yet this lower being within my being forever stretches out its longings to sensible things that deceive, and will not rest in Thee, Who art all truth. But I must be brought back to Thee through the sharp pangs of trials and tears. Spare me not, O Master ! only do not punish me with the deprivation of Thy love.

*My New Curate*

21. You must study to be self-centred, self-poised on the strong summits of conscience, not moving to right or left at every breath of opinion. This is quite compatible with that modesty, that humility, that gentleness that always characterises thoughtful minds—minds that move on a high plane and that will not descend to the vulgarities and commonplaces of ordinary men.

*Dawn of the Century*

## The Souvenir of Canon Sheehan

22. That marvellous Salve Regina ! . . . If ever souls in Hell could pray surely it would be in such words. If ever a soul, sunk down in the agonies of remorse, for almost unforgivable sins, could grasp one last hope, and put the energies of one last despairing prayer into human language, as a rift appeared on the frowning face of Heaven, and the sweetest face that ever shone on the blackness of this world looked through—surely it would cry, “ O Clemens ! O Pia ! O dulcis ! Virgo Maria ! ”

*Triumph of Failure*

23.

Guide me, O Light along the weary path  
That lies still darker than the way I've trod.  
Wash me, O Fountain, in Thy silvery bath,  
Make white my vesture ere I see my God.  
Thou, the All-Pure, make clean my spotted soul,  
Thou, the All-Rich, enrich my poverty !  
Cast round my neck Thy white and spotless stole  
Thy Clasp of Love—Thy Seal of Purity !

*Dr. Gray*

24. No College, no University even, can turn out a perfectly formed character. It needs the teaching of the great University of Life, the experience of the world, the formation of solid judgment, the friction of human intercourse, and a large acquaintance with the world's wisdom, enshrined

in the world's literature, to mould a character to perfection. *Essays*

25. Nobility of soul is generally accompanied by infirmity of will-power, because it is too generous to remember or resent. *Lisheen*

26. Devotion to Jesus Christ is invariably followed by devotion to His Immaculate Mother. Therefore it is that the saints of God have not hesitated to say the measure of our devotion to the Blessed Virgin is also the measure of our sanctity. We cannot separate the Son from the Mother. And I would give very little indeed for the Christianity of the man, who, looking on a picture of the Madonna and Child, could realise to himself of the fact that the Infant is God, and yet gaze with cold indifference on the face of the Mother who holds Him.

*Mariæ Corona*

27. Prayer is the one, and only omnipotence man possesses ; hence in those who aspire to perfection it is but common wisdom to make their lives lives of prayer.

*Mariæ Corona*

28. How different the criterion and standard of heroism in the world and in the Church. The one

## The Souvenir of Canon Sheehan

deifies force, the other worships weakness ; the one savage lusts, the other, angelic purity ; the one ambition for self, the other zeal for God ; until the breach in principle and practice widens and deepens and they stand face to face, but on opposite sides, of the tremendous gulf that runs through eternity—those whom the Church consecrates as saints, and those whom the world glorifies as heroes.

*Mariæ Corona*

29. Remorse for failures or mistakes is foolish, they are part and parcel of our imperfections. The past should not be allowed to cast a shadow of gloom on the present, nor to project itself across our future. But it has its lessons—the supreme one that anxiety is not only want of faith but foolish in the extreme ; and the other, a lesson of supreme gratitude to the Supreme Providence, Who has ordered our lives so peacefully.

*Cedars and Stars*

30. Take my frail life, frail as the moth that wings  
    Its rapid life in one melodious breath,  
And fashion it anew with all those things  
    Cast in the brazen crucible of Death.  
Lo ! as my pulses flag, my senses die,  
    I feel thee coming near and ever near.  
I hear thee in my last unuttered sigh.  
    My spirit lingers ; but my God is here !

*Dr. Gray*

May





## MAY

1. The month of May with its beauty and new-born splendour is set aside for special devotion to the most beautiful and holy creature that ever came from the Hand of God. May and Mary ! May clothed by nature with the incipient beauties of summer—Mary clothed by God with the glories of virtue that were only surpassed by the attributes of her Divine Love.—May, beautiful and cheerful after the long night of winter—Mary, beautiful and holy after the long night of darkness and sin—May, the precursor of the great glories of summer—Mary, precursor and Mother of the great Messias. And so we consecrate this opening joyous month of summer to her who is our hope, our joy, our life—the glory of our humanity, our Mother upon earth, our Queen to be, in Heaven.

*Sermons*

2. Mary is our Mother, our Sovereign, our Advocate ; she has co-operated with the Father, and the Son, and the Holy Ghost, a thousand ways for our salvation ; she loves us, directs us in the way of the Lord, and defends us from dangers. How many souls are there whom God was about to reject for ever ; how many barren fig-trees that He was about to cut down for that they

## The Souvenir of Canon Sheehan

cumbereth the ground ? If Mary had not besought Him to wait just a little longer, and then putting forth all the grace of which she is the dispenser, she made those souls that had been dead in sin to live in grace, and put forth the fruit of good works, and flourish in the sight of God, no longer sterile and unsightly, but blossoming in virtue and fructifying in grace. We shall not know what we owe to Mary until we sit at her feet in Heaven.

*Sermons*

3. This is a truth which I hold with all the certainty of faith, that never yet did the Mother of God leave a single petition, however feeble, unanswered, or a single favour unrequited.

*Mariæ Corona*

4. There is something altogether supernatural in a mother's love. It is the strongest reminder we have of God's boundless mercy. It is so weak, yet so powerful ; so patient and so persistent, it has such a superb contempt for the logic of facts and the sequence of sin and punishment, it is so ready to turn vice into virtue, and to accept the faintest turning from sin, as the promise of high perfection, it is so faithful, so perfect, so unselfish, so true, that next after a Saint's love of God, it is the best thing our earth can show. And if ever this beautiful love existed in human soul, it

surely was in hers whose name is for ever inseparably united with that of St. Augustine—his sainted mother, Monica.

*Mariæ Corona*

5. The eyes of Catholics shall forever turn with reverent admiration, with heartfelt pride to Mary, that God should have so honoured our nature, and with a child-like confidence that if Jesus be our Brother, we indeed have filial claims on Mary.

*Mariæ Corona*

6. If to be close to God is to partake of His Sanctity, what must not the holiness of Mary be, who was united to God in the closest bonds of union ; who gave Him that Body that was to be torn and mangled for the sins of the world, and who died out of the very excess of her desires to be reunited with her Son in Heaven.

*Mariæ Corona*

7. Mary was predestined to be the temple of the incarnate God—the dwelling-place of the Most High. Are we not the same in the Holy Communion Why then, should not we be as sinless as she ?

*Mariæ Corona*

8. We cannot honour the Mother of God too much, nor can we too fully confide in her. We

## The Souvenir of Canon Sheehan

cannot honour her too much, because we know that every offering we make to Mary finds its resting place in the Sacred Heart of her Divine Son. We cannot too fully confide in her. She has held Omnipotence Itself in her arms, and He communicated this attribute to her. She is the dispenser of the infinite blessings of Redemption.

*Mariæ Corona*

9. The Church of God enlightened by His Holy Spirit, has at all times recognised in this Virgin attributes more than human, more than angelic—perfections nearer to God's infinite perfections than the united perfections of all the Saints and Angels, that ever have been, or ever shall be, created.

*Mariæ Corona*

10. If ever we could be tempted to repine at the meanness of our origin, we shall find a consolation in the fact that we have a representative in heaven, and she is second only to God.

*Mariæ Corona*

11. If purity be power, there is no secret in Mary's strength. The spirits of darkness must fear that woman, over whom they never had the slightest power; whose life was more than angelic—conceived immaculate, preserved from sin during

life, consecrated to God, without counsel or example, but of her own free will.

*Mariæ Corona*

12. Angels may struggle amongst themselves, but there is no question of resisting Mary, because the most rebellious cannot dare to resist Omnipotence. Struggling and writhing under the feet of Mary—that is the place of the devil for ever.

*Mariæ Corona*

13. Mary is the great peerless Queen, by whose exaltation God has made more atonement to our nature for the humility of our birth. The last and lowliest of the House of Juda, became the first and incomparably the greatest of the daughters of God.

*Mariæ Corona*

14. God robbed earth of a great deal, that He might make a larger compensation to earth—taking from earth a Mother, and giving it a Son ; taking from earth its purest and holiest daughter and men their best-beloved Sister, and giving Himself in return ; infinitely purer, infinitely holier than she, and yearning to be better beloved through her, and for her sake. And thus Jesus met His Mother half way 'twixt heaven and earth ; she, raised to meet Him and He descending to

## The Souvenir of Canon Sheehan

meet her ; there, Mother and Child were united, and there, united and inseparable, they live for ever, in the thought of Christians.

*Mariæ Corona*

15. We look up to Heaven marvelling at this wonder of God's creation, and trying to imagine what God Himself must be, when this, His creature, is found so fair. Her image falls to earth, an image of beauty and holiness, that speaks eloquently of the power of God's grace and under its shadow we walk, and they who need it are healed.

*Mariæ Corona*

16. God made Mary the purest and fairest of women, the perfect model of womanly virtue and womanly love, and gave her as the crown of all women—that, however pure and fair and motherly they might be of their own right, and their own nature, they might become more fair and pure, more queenly and more motherly, by studying Mary, learning in her school, worshipping at her shrine, and clothing themselves with her characteristics.

*Mariæ Corona*

17. Mary was the willing, obedient instrument in the hands of the Blessed Trinity for the

## May

accomplishment of its greatest mystery, and for the manifestation of its love and pity for mankind.

*Mariæ Corona*

18. Whatever changes time may bring along with it—whatever new devotions spring from the teeming mind of the Church . . . it is quite certain that this great devotion to the Mother of God will always hold its own in the minds and hearts of the faithful. It has come down to them from the morning of the Assumption ; it will live to the eve of the last great day.

*Mariæ Corona*

19. Peter is the rock upon which the Church is built ; Mary is the Ivory Tower raised aloft by God, as the sign to the nations that God is here. Deep foundations may remain unseen ; the Rock might be hidden by the mighty fabric that God had built upon it ; but the Tower of Ivory, with the sunlight of Heaven for ever playing on it, must be distinguishable except to those who blind themselves.

*Mariæ Corona*

20. If such as preserve themselves pure in this world are promised by Our Lord Himself to be as angels in the resurrection of the dead, no one can count the privileges awarded to the

## The Souvenir of Canon Sheehan

Immaculate Queen of Angels whom God Himself maintained pure and holy, as befitted the Mother of Him before Whom the angels themselves are not pure.

*Mariæ Corona*

21. The Incarnation of Our Lord Jesus Christ, conferred upon His Mother a dignity proportioned to His humiliation. He humbled Himself, and she was exalted in the humiliation. He became Man, and she became the Mother of God. The deeper He descended, the higher she ascended. He emptied Himself of His Glory, and clothed her with it.

*Mariæ Corona*

22. Mary is the Mother of God and our Mother—the solitary boast and only perfection of our fallen nature, Woman, yet more than Angel, human, yet raised to a perfection it is not given to any other creature to attain ; created and finite, but in the world of grace omnipotent—such is Mary, and as such do we reverence her, mingling our reverence with tenderest affection and unfailing confidence.

*Mariæ Corona*

23. To comprehend the greatness of the dignity



to which Mary was raised, it would be necessary to measure the greatness of God Himself.

*Mariæ Corona*

24. Mary guards the Universal Church of Christ and protects individuals. She is the Spouse of the Holy Ghost ; the Church is the Spouse of Her Son, that Son, needing no longer her protection, her care has been transferred from Jesus to His Church, and in union with the Holy Ghost, she has from the days of Pentecost watched over the Church, caring for its interests, supporting it in persecution, blessing its labours to extend the empire of her Son, and rewarding it, for its marvellous fidelity to herself, by many signal temporal blessings. The history of the Church is full of examples of this protection of the Mother of God. It was not only by the assistance she rendered the Church when in the battle of Lepanto the power of the Turks was broken, that she earned her title "Help of Christians"; the Church has not passed through a single vicissitude without experiencing the power of Mary, who is specially chosen by God to be the agent for fulfilling the eternal promises.

*Mariæ Corona*

25. It is a special privilege of the most devoted Clients of Mary to be able, not merely to lead

## The Souvenir of Canon Sheeban

pure lives themselves, but also to give others an inclination towards the practice of this difficult virtue.

*Mariæ Corona*

26. Heaven has no grace, over which Mary has not control, nor hell a single terror or evil which she cannot change into consolation and blessing for those who implore her aid.

*Mariæ Corona*

27. It is almost impossible to exaggerate the influence of the Christian woman upon her husband, her brothers, and her son, or again, of Mary on the Christian woman. The mother is the first educator of her children, and Mary is the educator of the Catholic Mother.

*Mariæ Corona*

28. We are going to eternity as fast as time can take us. The feasts of Our Lady fly by like lights upon a line of railroad. Let us watch them well, making them landmarks of grace on our journey to eternity. Let us keep those feasts now, in such a way, that the memory of them may hallow our deathbeds and make them peaceful.

*Mariæ Corona*

29. The holiness, wisdom and purity of Mary

compared with the holiness, wisdom and purity of God are no more than a day compared to eternity, or a sand in the hour-glass, to the mighty worlds of this universe. But while freely admitting this, we also teach that we cannot by any possibility conceive, how God can exalt a creature more than He exalted Mary by making her His own Mother. She occupies a sphere peculiarly her own.

*Mariæ Corona*

30. Mary, Tower of David, Tower of Ivory, is the first glory of the Church of God, that is seen by those whom the Grace of the Holy Ghost has brought within view of the Holy City. And if the mighty strength of the Church, built to last for eternity, gives to the wayfarer who at length finds rest in its bosom, a sense of inviolable security that security is increased a thousandfold, when they find themselves not strangers in their new abode, with only a title of adopted citizenship, but heavenly born children, regarded as such, and as such placed under the special protection of Mary.

*Mariæ Corona*

31. Let us always be deeply penetrated with profound respect and veneration for the sanctity of the Blessed Virgin, remembering that her sanctity does not prevent us from approaching her with our many sins. Nay, let us rather be assured

## The Souvenir of Canon Sheeban

of this, that she is our mediator, because she being so holy, can approach her Divine Son, when we would not dare to appear in His Sight. And this other truth, that the most glorious attributes or virtues which the Blessed Virgin possesses, are her mercy and love for poor sinners.

*Mariæ Corona*

June



## JUNE

1. O Sacred Heart, O Sacred Heart,  
Who would not love Thee, thron'd on Mary's  
breast ;  
O Sacred Heart, O Sacred Heart,  
Sweet were Thy slumbers in that home of rest.  
In dewy twilight in the Syrian land,  
Under the starlight on the desert sand.  
O Sacred Heart, O Sacred Heart,  
In love-lit silence didst Thou from that home  
depart.

*Published Hymns*

2. A tremendous responsibility is thrown upon us Catholics to prove to an unbelieving world the Divinity of our Faith by the Divine loftiness of our lives. For men, to-day, seek not for doctrines but for deeds, forgetting of course that the deeds will be high and noble, or base and ignoble, according to the principles from which they proceed.

*Irish Monthly*

3. The magic of Thy name, and the burning of Thy words, and the strength of Thy example did not die with Thee (O Christ) on Calvary, though Thy Calvary too, to human eyes, spoke dismal failure, but down along the hoary centuries

## The Souvenir of Canon Sheehan

have extended the sweet influences of light and healing and inspiration, that have made the young leap to Thy arms, and the old crouch at Thy feet. All the sweetness and light, all the mercy and charity, the straightening of bruised reeds, and the healing of broken hearts, flow from Thy hands, which so often distilled the miracles of Thy compassion in the days of Thy pilgrimage, and as the sea lifts up its hands to the sun, and the voices of many waters beat out their lamentations to the midnight skies, so are the hands of all Thy little ones and Thy afflicted lifted up to Thee, O Christus Consolator ! and the cries of humanity surge around Thee to be echoed back from the recesses of Thy adorable Heart in accents of a Charity that is boundless, and a mercy that is omnipotent.

### *Triumph of Failure*

4. Life is for work, not for weeping. Thou, too, hast thy life work before thee, mapped out for thee by the Eternal. It may be the merest drudgery, physical or intellectual ; and the results are not to be foreseen. Thou must work in the dark, and there is no door outward to the future. But work steadily on ! There is thy vocation, and redemption—considering nothing done so long as there remains aught to be done.

### *Cedars and Stars*



## June

5. Flowers are the fairest and gentlest things the Hand of God hath fashioned from His elements of Nature ; and one would almost hope they had souls to be reborn for ever in the sunlit valleys of Paradise.

*Cedars and Stars*

6. O Sacred Heart, O Sacred Heart  
Who would not love Thee, on Thy throne of  
Pain,  
O Sacred Heart, O Sacred Heart  
Warm from the wine-press fell Thy Blood  
like rain.  
Crushed like the grape-vine in the hands of  
death,  
Shuddered Thy life as failed Thy fluttering  
breath,  
O Sacred Heart, O Sacred Heart,  
Keen was Thine anguish under Calvary's  
dread smart.

*Published Hymns*

7. If ever you pass by a Catholic Church, be it a Cathedral, or a Convent Chapel, or some poor thatched dwelling place on the hills—be it in India, or in China, in London or in Dunedin ; if you see a red lamp swinging like a burning heart inside the sanctuary rails, enter in and you will find

## The Souvenir of Canon Sheehan

yourself in the King's Chamber, and He will tell you the rest.

*Triumph of Failure*

8. Seek the Will of God, which you may always ascertain by asking what would our Lord do, or what would He wish me to do under such and such circumstances. As to the opinions of the world they are not to be noticed when the Finger of God points out a certain course. There will be Pharisees to the end and Vah ! Vah ! and wagging of heads. But the victory remains with God and the conscience.

*Dr. Gray*

9. If we could see the inner lives of some of the Saints we would find that their sufferings were not partial nor instantaneous, but that a great dark cloud of sorrow overhung their whole lives, and that it was only by passing through it that they emerged into the inaccessible light of Heaven.

*Marice Corona*

10.

O Sacred Heart, O Sacred Heart,  
Who would not love Thee throned in heaven above,  
O Sacred Heart, O Sacred Heart,  
Who would not love Thee, fount of light and love.  
Angels adore Thee in Thy halls of light,  
Seraphs bepraise Thee through the day and night.

## June

O Sacred Heart, O Sacred Heart,  
What tongue can tell the bliss Thou dost to them  
impart !

*Published Hymns*

### 11. " MY ORATORY LAMP "

Lord Thou hast kindled all Thy lamps for me,  
the lowliest parasite of earth.

Let me be generous with Thee, dear Lord,  
Let me enkindle one bright lamp for Thee,  
Light for the Light—the true Incarnate Word,  
A feeble flame for burning ecstasy,  
Seest Thou, blind to star and glowing Sun,  
This lamp that burns before Thine exiled One ?

*Irish Monthly*

12. Of course there are flaws in the handiwork of Creation, but they only show the grace and beauty of the rest of the work, and they in turn will be filled up and polished into perfectness. There are discords in the music, but they only emphasise the harmony; and life, with all its sorrows, is very sweet and good . . . and can be rounded into perfect form by our own efforts, that is, if we are generous, hopeful and true.

*Irish Monthly*

13. Jesus and Mary are inseparable. Whenever

## The Souvenir of Canon Sheehan

Calvary is repeated in heaven by the commission of mortal sin on earth—whenever the sight of the sins of men brings upon the Sacred Heart of Jesus the sickness and agony of Gethsemane, and the red wounds gape afresh, and the blood streams to chase away anger from the Father's face, there is always a fresh sword driven through the heart of the Virgin Mother, and memories of Calvary come to her that are second only in bitterness to the reality.

*Maria Corona*

14. It is thought that stirs the world, and enables the world not only to live, but to progress ; it is silent prayer that moves the Church. It is the student by the midnight lamp in his study that exercises the most influence on the lives and actions of men ; it is the religious, praying by the midnight lamp before the Blessed Sacrament in the Sanctuary that shapes the destinies of the Church. And as the thinker is forced by necessity to think, so the saint is forced by necessity to pray ; it is the habit of his life.

*Maria Corona*

15. The Divine ideal of losing oneself to help on the common cause of humanity, has been ever haunting the mind of man ! There must be something in it, some echo of a far-off Divine

## June

revelation, once articulately spoken by God to humanity but stifled under the "drums and tramlings" of the nations. *Lisheen.*

16. The soul faints in contemplating God as a Spirit, it needs the visible, the tangible. Hence the Incarnation ; hence, too, the absolute necessity of the Real Presence.

*Cedars and Stars*

17.

O Sacred Heart, O Sacred Heart,  
Who would not love Thee in our prisons here.  
O Sacred Heart, O Sacred Heart,  
Only the lowly know that Thou art near,  
Yet neither Calvary, nor Bethlehem sweet,  
Naught but that Heaven where Thy blisses meet.  
O Sacred Heart, O Sacred Heart,  
Can so entrance those souls that even death  
from Thee can't part.

*Published Hymns*

18. The real teachers of mankind are not the priest, the professor, or the schoolmaster ; but the parents, or those who stand *in loco parentis*.

*Essays*

19. We are taught that Heaven is our home, our true country ; and how shall we get there ? God knows our earnest longings after Himself : He has made Himself our end, our happiness, to whom

## The Souvenir of Canon Sheehan

every affection of our souls however unconsciously tends. Yet how shall we reach Him? Behold! He, in His great mercy leans down to us from Heaven, and stretches to us His Great Almighty Hand to lead us gently to Himself. If with the confidence of little children, knowing our own weakness, and trusting in His great strength and love, we simply lay our hands in His by prayer. He will take us gently and certainly to Himself.

*Sermons*

20. Lord, Lord! how lonely and silent, how hidden and neglected Thou art! Of all the millions in the world, how many, how few are aware of Thy awful Presence! There they pass and repass, Thy creatures made by Thy Hands, and yet to return to Thee! They are bent on business, on pleasure, on sin; but Thou art silent, and they do not know that Thou art near! Thy name is cried aloud in the street; but Thou, the dread reality, art but an abstraction and chimera! They think of Thee as afar off on Sinai or Calvary; they do not know that Thou art here within touch of their hand or sound of their voice. . . . And here around are souls, perishing from hunger and feeding on husks, and they have forgotten to cry to their Father for bread. Verily Thou art a hidden God, and the world does not know Thee!

*Luke Delmege*

21. It is startling to look along the lines of venerable prophets, and grave apostles, and learned doctors and warrior martyrs, with the blood and dust of combat upon them and discover in the midst of them, honoured as they are honoured, loved as they are loved, a boy, in whom you will think reason had scarcely budded, such a one as you will find every day in the class room or cloisters of a Catholic college. Such is St. Aloysius, who in his childhood was beckoned apart by the Holy Spirit and bidden to run swiftly along the path of perfection, which the greatest saints have found to be toilsome and difficult enough.

*Mariæ Corona*

22. St. Aloysius is held up before youth as a type of all those virtues, which they, as well as he, are bound by virtue of their vocation to practise—humility and the modesty that springs from humility, and the obedience that is engrafted on humility, and constant prayer that is suggested by humility, and holy purity that finds its only protection in humility.

*Mariæ Corona*

23. Where is the ambition of Christian Mothers ? How many are there whose first thought for their children is to make those children saints ? There are few saints like Aloysius, because there are few

## The Souvenir of Canon Sheehan

mothers like the mother of Aloysius, who train their children in piety from their earliest years, and preserve them from anything that would corrupt them. There is no Catholic father or mother who does not wish his children to become saints, but how few are there who know that the task of making their children saints devolves upon themselves.

*Mariæ Corona*

24. God bless youth ! for they need every square inch of energy and enthusiasm to meet the disappointments and defeats, the lack of sympathy and appreciation and the superabundance of criticism that await them. Dear me ! if only the young had fair play and the tonic of a kindly word—but no, kind words appear to be weighed out like gold ; and then comes deadly depression and heart-searching, and all brave courage is extinguished, and all noble aspirations checked, until in middle age we find only the dried-up, cauterised, wizened soul, taught by dread experience to be reticent and cautious, and to allow splendid opportunities to pass unutilised rather than risk the chance of one defeat.

*My New Curate*

25. Action is the one thing those vested with authority dread most ; for you may see the end



## June

of apathy, but the consequences of even one act no man can foresee.

*Miriam Lucas*

26. The mint and the thyme give out their perfumes only when bruised. Human hearts are the stops and keys in the great organ of Humanity, and the deepest and divinest music comes not from the weak notes that are touched with gentle fingers, but from those that are fiercely trampled under foot.

*Geoffrey Austin*

27. The salvation of his soul is the individual business of each man amongst us. Although the Almighty takes in us such a deep interest, though very often he seems anxious to save us in spite of ourselves, yet we must know that our salvation or damnation cannot affect Him in the least. He is supremely happy, and the creation of His creatures added nothing to His happiness. Neither, if men choose to damn themselves will it detract in the slightest possible degree from the supreme happiness which God enjoys. It is, therefore, our own business ; it is ourselves, and ourselves alone that it interests.

*Sermons*

28. Amidst the eternal fluctuation of human

## The Souvenir of Canon Sheehan

opinion, and rushing together of thoughts, feelings and principles, chaotic and confusing enough—one star shines ever fixed and immovable, shedding its soft lambent light across your life-way, fixed as the Polar Star, and bright as Phosphor—the Star of Duty. There is no drawing the curtains across its light, no seeking to shut out its piercing rays. It will shine through darkness as of Erebus, and pierce even through recesses where the soul seeks to hide itself from itself.

*The Dawn of the Century*

29. Peter, the first of the long chain of Pontiffs who have been thought worthy to represent God upon earth, by ruling that kingdom which He purchased with His Blood : and Paul, the vessel of election, who extended that kingdom into Gentile lands, and gave the Church that first great impetus which has resulted in its Catholicity. . . Peter, converted by a look from the eyes of Jesus ; and Paul, converted by a word from the lips of Jesus. Peter, whose contrition furrowed his cheeks by the tears which he shed ; Paul, whose contrition was lost in his overwhelming love for God . . . both specially loved by God ; both gifted with the greatest graces of Heaven ; both called to the highest and holiest offices, loving each other during life, and undivided

## June

in death—these are the great saints whom the Church specially honours in a single celebration.

*Mariæ Corona*

30. St. Paul had never seen Jesus, and had spoken to him but once ; it is true that then he received the grace of conversion which is beyond all price, but even that will not account for the fervour and fidelity of his love. It only remains then for us to conclude that to know Jesus for a moment meant, under the grace of the Holy Spirit, to love Him during life. To have seen Him even once was to live in His constant presence ; to have heard Him speak was to remember His words for ever. Let us throw it all into one sentence : to be gifted by God with the grace of loving Him was to persevere in that love for ever.

*Mariæ Corona*



July



## JULY

1. The mighty empire of the Precious Blood permeates and leavens the entire world, and holds undisputed possession only where its laws and maxims are fully acknowledged.

*Luke Delmege*

2. What does the Visitation reveal? The heroic charity of Mary. When the aged Elizabeth meets the child of fifteen, what does she do? She humbles herself before her, and salutes her as the Mother of God. "Whence is this to me that the Mother of my God should visit me?" What are the effects of Mary's visit? The regeneration, through Mary's instrumentality, of the Precursor in his Mother's womb. What a light it throws upon her Immaculate Conception. A privilege greater than that she bestowed upon John. And under what new character do we behold Mary? The inspired prophetess singing God's love and mercy for her, in a strain unlike anything yet heard upon earth, prophesying that all generations shall call her blessed. Surely that sublime "Magnificat" makes Mary at once what the Church has called her: "Queen of Prophets."

*Mariæ Corona*

## The Souvenir of Canon Sheeban

### 3. *Magnificat Anima Mea Dominum.*

I, Temple of the Living God proclaim,  
From every organ of this trembling frame,  
The glory and greatness of my Lord.  
I, who encompass His Immensity,  
I, who encircle His Infinity,  
Speak as the mouthpiece of His Hidden Word.

*Ave Maria*

4. Work and worship ! These be thy watchwords  
of that night which we call day. They are cer-  
tainities, not merely possibilities—the certainties  
of that great monitor and taskmaster, Duty.

*Cedars and Stars*

5. It is quite a surprise, almost indeed a scandal  
to men, the way in which God performs some of  
His most marvellous works. With a Divine scorn  
of pride and ostentation and human formality,  
His Omnipotence evokes creations from nothing,  
and fashions existing things with a word ; very  
often without even the medium of a word, but  
only with a wish. Simplicity is the soul of God's  
creation and as God is simple in the way He  
chooses to work, so, too, is He simple in the  
instruments He employs. It is true that He never  
selects for His designs, but what has been already  
well adapted for them by His wonder-working  
graces.

*Mariæ Corona*



## July

6. "Not my will but Thine be done." These were the words of consecration with which Jesus made the generous sacrifice of Himself to His Father. And where did He learn them? From her to whom He had taught them. Before He was yet her Child, He inspired her with that prayer from Heaven, when she became His Mother, she used *her* Mother's privilege and taught the prayer to her Child; and evening after evening that prayer ascended to Heaven from the little home in Nazareth, from the lips of the Mother who sacrificed her Child, from the lips of the Child who sacrificed Himself.

*Mariæ Corona*

7.

What is the use of pride? . . .

Foam and fret and foam, then it dies on the salt  
sea-sands,

I gather it and 'tis gone, as a soul from between  
my hands.

And that is the way of pride and the rage of sinful  
men,

Foam and fret and foam, and peace cometh never  
again.

*Sunetoi*

8. There are few who have learned that the first condition of getting on in life, unless we have the genius to sweep through it in a tempest, is to get

## The Souvenir of Canon Sheehan

rid of the idea of our own infallibility. That idea is born with most men. It is an innate idea—a pre-conception that comes from we know not where ; but our first duty is to abandon it.

*Sunetoi*

9. *Humour* is immortal—the world never tires of it. *Wit* is ephemeral. It only catches men in their worst mood.

*Sunetoi*

10. Each tiniest atom of creation works outward and upward, subserving some higher species . . . so every human life has some ulterior purpose as yet but dimly guessed, but yet most certainly to be revealed. And as the animal in the hands of the scientist, knows nothing in its pain of the vast purposes it subserves, and only knows it is passing under a mysterious trial under the hands of some superior and powerful being, so we, too, are ignorant of the purposes which we serve throughout the universe of God, by the mysterious agency of labour, and pain, and suffering.

*Parerga*

11. (Good books). To them I owe whatever inspirations I have felt ; from them have descended in copious streams the ideas that raised my poor life above the commonplace, and the sentiments

that have animated every good thing and every holy purpose that I have accomplished. Friends that never obtruded on my loneliness by idle chatter and gossip, but always spoke wise and inspiriting things when I most needed them ; friends that never replied in irritation to my own disturbed imaginings, but always uttered your calm wisdom like voices from eternity, to soothe, to control, or to elevate ; treasures of thought and fountains of inspiration.

*My New Curate*

12. We may buy back the time we have sinfully squandered, if only for the future we are faithful.

*Mariæ Corona*

13. We who are but puppets in the hands of Omniscience, can never measure the vast consequences that issue from our acts. . . . Thank God the principle holds for good as for evil, and we cannot forecast the immensity and importance of work done for God, however trivial it may appear.

*Essays*

14. Prayer is work. . . . Men will believe only what they see ; and yet they might see the magnificent, the unspeakable power of prayer, if they would but open their foolish eyes to see.

*Dr. Gray*

## The Souvenir of Canon Sheehan

15. Amidst all the " storm and stress " of modern life, the cries and creakings of the chariots of Progress on their way towards some final goal, which no man sees or foresees, and the frantic appeals to the Church and her priests to come out of the sanctuary, and put their shoulders to the chariot-wheels, that are for ever sinking into ruts of revolution, perhaps there might be a few souls who (unpossessed of the physical or intellectual strength that is the first factor of modern progress) might go aside, and help a little by lifting their hands in prayer to the Unseen Powers, that have more to say in the direction of human events, than the progressivists and utilitarians of the age will allow.

*Dr. Gray*

16. No earthly insignia, no star or garter, or other symbol of honourable fealty, is nobler than the tiniest memorial of our filial obedience and love of Mary. We are enlisted in the highest of all services, for the service of Mary is the service of her Son ; we are the willing slaves of the noblest and most beautiful of sovereigns—a sovereign too who loves her subjects with maternal love, and merges her dignity (as Queen) in her love (as our Mother) and forgets that she is our Queen, and remembers only that she is our Mother.

*Sermons*

## July

17. In presence of the saintly dead we see how poor and petty are all earthly things when viewed in the light of that eternity to which Death is the happy portal.

*Dr. Gray*

18. Our fiction, our poetry, our drama, our art must be above all things pure. . . . The cry of every Catholic heart must ever be : Perish art and science and literature, rather than issue one word that could originate an unholy thought, or bring to the cheek of the innocent an unholy flame.

*Essays*

19. Every sacrifice for humanity reaps its reward even in this world.

*Lisheen*

20. If the hall-mark of nobility in the eyes of the noble is unemotional serenity, the hall-mark of nobility of Nature is gentleness and tenderness towards all, even the most humble.

*Lisheen*

21. In the natural world practical men will tell you that " Knowledge is power." In the supernatural world we say " Purity is power." What knowledge does for physical advancement, purity does for spiritual advancement—knowledge gives

## The Souvenir of Canon Sheehan

men dominion over nature, purity gives men dominion over all manner of spiritual evil; it makes men clear-sighted to detect evil and powerful to overcome it.

*Mariæ Corona*

22. Mary is on her death-bed . . . Near the head of the dying Queen there is pillowed another head, pillowed as it was fifteen years ago, on the blood-stained, nail-pierced feet of Jesus as He hung upon the Cross. It is the woman that stole into the dining-room of Simon the leper, and washed with her tears and dried with her hair the feet of Him who sat there. She is whispering a message to the Mother for the Son—an assurance that Jesus does not need, that Magdalen has been loyal to Him.

*Mariæ Corona*

23. The man who can be patient with humanity is a saint or one who has accepted its baseness as part of the finite condition of things.

*Lisheen*

24. Is not death a blessed thing—God's greatest and most beautiful angel who comes to us so softly and so gently unweaves the bands of flesh, and touches so lightly that wound, that the very touch is an anæsthetic, and gradually weakens and uncoils

the springs of existence, so that when at last he touches the last frail thread, it snaps without pain and the soul sinks into languor that is a sweet prelude to the eternal rest.

*Parerga*

25. If Christ was so gentle and so tender toward those foul, ill-smelling, leprous, and ungrateful Jews, why should we be intolerant of the venial falls of the holy people—the kingly nation ?

*My New Curate*

26. There is one instinct of our natures which if we follow wisely cannot lead us too far astray, I say if we follow *wisely* ; because if we follow it unwisely, it means wrecked hopes, disappointed ambitions, crushed hearts and dishonoured graves. This instinct is our craving for happiness, the universal and unquenchable quest of our race. Happiness is to be found not in our circumstances but in ourselves.

*Essays*

27. I will not tempt the future, for I see what a miserable life would be mine, if I could have foreseen the vicissitudes of the past. Nor will I fret or be anxious about what may never be.

*Cedars and Stars*

## The Souvenir of Canon Sheehan

28. "Charity towards men as the charity of God towards us." If God from on high tolerates the unspeakable wickedness of the world—if he calmly looks down on the frightful holocaust of iniquity that streams up above His eyes from the cities and towns and hamlets of the world—if He tolerates the abomination of paganism and the still worse, because conscious, wickedness of the Christian world, why should we (priests) be so fretful and impatient?

*My New Curate*

29. The one grand mistake of humanity lies in supposing that we change ourselves when we change our circumstances. Hence it is that men are for ever thinking of improving the mere accidents and outer coverings of life, and neglecting the one matter of supreme importance—that which lies within themselves.

*Essays*

30. All that the world holds of its best is writ large in failure. It is not a question of success or non-success. It is a question of Duty—to go forward and see the end.

*Lisheen*

31. To sacrifice oneself for a paltry cause would be madness; for an ignoble cause a crime.

*Miriam Lucas*



August



## AUGUST

1. It was a happy day for St. Alphonsus and the Church—that day when, puffed up with a vain conceit of his great intellectual powers, he was suddenly plunged into an agony of shame before his legal brethren and the vast assemblage of his countrymen . . . and he leaves the court a shamed and humbled man, and the bitter cry of Solomon rises from his heart : “ Vanity of vanities and all is vanity.” Not all, Alphonsus, not all ! Lo ! here at hand is work that shall not perish ; lo, here at hand is spiritual and intellectual labour that shall not fail in its fruit, and its reward ; lo ! here is toil ; not the poor gain of wealth which the rust will not consume, and thieves will break through and steal, not the weaving of vain cobwebs of passing glory, which the hand of death will tear asunder : but treasures which will last for your enjoyment during the long years of eternity, and glory that cannot fade, for it emanates from Him, Who is the splendour of eternal light, and the unspotted mirror of God’s Glory.

*Cedars and Stars*

2. Sixty years is a long span of life. Sixty years and sixty times sixty is but a moment. Which is true ? Both true. Sixty years of labour for things

## The Souvenir of Canon Sheehan

that perish—what is it but the anguished dream of a moment ; what means it but laurels that fade, and a name that is written on water ? But sixty years for God, such as Alphonsus gave ; ah ! it is a long span of life for it reaches out into eternity. And who that has not seen the Archives of Heaven can tell what mighty and enduring work was accomplished during these years by Alphonsus.

*Cedars and Stars*

3. Where is your library, said a visitor to St. Thomas, you who have written so much ? And the Saint produced the Crucifix. And I am pretty sure that the library of St. Alphonsus was the Most Blessed Sacrament of the Altar. Before that mysterious source of light and grace he spent many hours of the day. He commenced no arduous work without first committing it to the protection of the Sacred Heart, and whenever he experienced those doubts that will come to all merely human intelligences, he sought the counsel of Him who was the Light of the World. And as grace supplemented human strength, light from on high supplemented the weakness of human perceptions.

*Cedars and Stars*

4. If Heaven has not chosen to send us sufferings, there is always in ourselves materials enough for a sacrifice. There is a victim ever present within us.

## August

We need not look outside ourselves for something to sacrifice to God. Who is there that can say that he is entirely dedicated to God? Who is there who can say that his whole heart belongs to God?

*Mariæ Corona*

5. From afar does the Ivory Tower (Mary) beckon us beneath its shadow. There in perfect peace and security shall the spotless flowers of virtue grow and flourish in our souls. And if as a trophy all "the bucklers the armour of valiant men" hang around it, may we not hope that the tenderer flowers of lowly virtue may there also find a place. And that we may have a share in adding to the triumph, as we have had a share in the blissful protection of our Mother and our Queen.

*Mariæ Corona*

6. "Come apart and rest a little while" was the sweet invitation of the Divine Being, who knew how easily his poor disciples would throng after the ruck and rout of motley crowds to share in their poor, sickly, and dishonest adulation. "Come apart"—into the desert aloof and alone—the silent stars above your head, and the Eternal One by your side.

*Parerge.*

## The Souvenir of Canon Sheehan

7. Peace comes not with the fulfilment but with the quenching of desire. Self-denial is the watchword. A man must be superior to his circumstances. They are fleeting. He is immortal. They are valueless and he is above all price. Peace, divine peace, comes only when a man has ceased to wish.

*Geoffrey Austin*

8. I saw what a poor thing it is to criticise and condemn, and how Charity alone adds to our spiritual state.

*Triumph of Failure*

9. Self-knowledge, self-respect, and self-reliance given these three things, and something more sacred—of which I do not speak now—man is master of his fate—and the weak are more powerful than the mighty, and wrong and injustice fall as harmlessly as the waves on the rocks. Steeped in the peace of the stars, the world spins round them, And they look on as silent spectators in calm and repose.

*Geoffrey Austin*

10. Experience is the world's teacher, but he is a desperate schoolmaster; what he teaches is written in tears and blood.

*Geoffrey Austin*

## August

11. Christianity is the deepest and divinest knowledge of this world and of eternity, and it bears one word for ever emblazoned on its banners—Charity.

*Geoffrey Austin*

12. When we are nearing Eternity, it is foolish to entangle ourselves in human ties.

*Dr. Gray*

13. No earthly thought mars Mary's anticipated vision of Heaven ; no earthly affection makes her parting from earth feel bitter. She has been in the world, but she has not been of the world ; she has walked over the earth without touching it ; human affections she has had but they have been centred in God ; her every thought has been of God ; her every wish has been to please God ; her every desire has been a desire of closer union with God ; Her last thoughts, perhaps, linger over Nazareth and Bethlehem. Jerusalem and Calvary, all places hallowed by the presence of Jesus. But if the presence of God with all His attributes shrouded in human flesh could lend a light to those places, and make the memory of gloomy Calvary so dear, what must not Heaven be where the same God reveals Himself in all the plenitudes of His Perfection.

*Maricæ Corona*

## The Souvenir of Canon Sheehan

14. With no tie upon earth, with her only hopes in Heaven, with no remorse for time, with no fear for eternity, dying out of pure love for God ; assuredly the death of Mary is a happy one. Here upon earth are tears of sorrow, the only really eloquent testimony of worth appreciated, and Heaven is wild with joy at the prospect of her coming.

*Mariæ Corona*

15. After 15 years of silent waiting, 15 years of exile from Jesus, 15 years of yearnings and heart sickness, such as they say mothers only know, Mary is on her death-bed, and about to be reunited to her Son. Fifteen years she spent without Him before the great morning of the Annunciation, and 15 years she has remained without Him since the day she strained her eyes to catch one last glimpse of his beatified countenance, as the cloud on Olivet enveloped Him, and hid Him away from her sight . . . Amid songs of heavenly mirth and pæans of heavenly triumph, Jesus now unweaves with tender reverent hands the bands which are binding His Mother to earth. Once was He helpless in her arms ; now she is helpless in His ; and now does He repay with the interest which God alone can give, all the tenderness and reverence and love that were lavished on Him in Bethlehem, in Nazareth, and when He lay cold



## August

and stiff and lifeless in His Mother's lap on Calvary. Slowly and with gentle respect does He free the soul from its prison. . . . And Jesus takes the soul of His Mother to Heaven and the Apostles are weeping around the body of their Queen.

*Mariæ Corona*

16. Reign on, Great Queen ! draw thy bright mantle around Thee, fix the star diadem on thy head ! Royalty, even though it be the Royalty of Heaven, shall be to Thee no sinecure ; thou hast us and a whole world yet to save.

*Mariæ Corona*

17. I have spoken of Mary's death as peaceful ; but then it was death. The passage of her Soul to Heaven was unaccompanied by any of the horrors in which death usually reveals itself. But still it was death ; and that solemn fact alone suggests a whole world of thoughts. For when I look upon the cold, mute, impassible features of the Mother of God ; when I view that sacred body that gave to God the flesh wherewith He saved the world, lifeless, helpless, inanimate, as is the body of the meanest sinner upon earth, and when I think of that other dead sacred body on Calvary—the eyes of the all-seeing God blind, the hands of the all-powerful God helpless, Jesus dead. Mary dead. I begin to think that the justice of God is that one

## The Souvenir of Canon Sheehan

of His attributes of which we have the very faintest idea.

*Mariæ Corona*

18. This great Queen of Heaven presides over every solemnisation of every mystery of Catholic belief. If it is some great mystery relating to the Most Holy Trinity, in looking up to the highest height of Heaven, where that great mystery is enthroned in unimagined glory, we cannot help letting our eyes fall just a little lower, and there is Mary. Of course, that little means infinity, but we only think of it as the foot of the throne of God. If it be some mystery connected with the Incarnate Word we must come down to earth and wherever we find the Son of God, the Mother is sure to be at His side. If it is one of the Saints of God whom the Church is honouring we cannot help looking a little higher than the Saint, and there is Mary. And so she is everywhere present to the mind of the Catholic Church.

*Mariæ Corona*

19. Of the glory of the Mother of God in Heaven it is difficult to form even an idea ; yet by comparison we may learn it by approximation. If "eye hath not seen, nor ear heard, if it hath not entered into the heart of man to conceive what God has prepared for those who love Him," what must not

## August

Heaven be to her, whose love for God surpassed in intensity the loves of all men and angels. If the measure of our merit upon earth shall be the measure of our happiness in Heaven, who shall presume to set bounds to the happiness of her whose least action was meritorious, for it was directed to the greater glory of God? If the happiness of Heaven is proportioned to the plenitude wherewith the Beatific Vision is revealed, what must not the happiness of Mary be, for assuredly God will hide very little of His perfections from His Mother? If the purity of our lives here below will give us a clearer vision of God's infinite attributes in Heaven, if the sanctity of our own souls will be the medium through which we shall view God for ever, how vivid must not Mary's perception of God be—Mary, whose soul is whiter than the seraphs.

*Mariæ Corona*

20.

Queen of the starry sky !  
Lean to our darksome earth,  
Mother of God most High  
Whose lowly birth  
Rescued our fallen race  
From sin and death.  
Turn thy sweet virgin face  
To our Earth beneath.

## The Souvenir of Canon Sheehan

Rose of the mystic bloom !  
Whose golden petals bright  
Sprang from the lowly tomb  
In pearls of glowing light.  
Breathe on our night of Life,  
Thy magic sweetness pour.  
We in our deadly strife  
Thy grace implore.

*Hymns*

21. If we only had a certainty that Mary's hands were ever uplifted for us in Heaven or that the voice of the Mother ever pleaded for us with the Son, we should not envy the angels their confirmed glory, or the security of their bliss.

*Mariæ Corona*

22. You like the poetry of religion but not its prose. You are a Christian on Thabor but not on Calvary.

*Triumph of Failure*

23. I am a troubled soul, trying to do the impossible, that is, get along without God.

*Triumph of Failure*

24. The foundation of all good manners, and indeed of all morality, is reverence ; and reverence is not an attribute of our age.

*Parerga*

## August

25. To see with other's eyes is rare wisdom.

*Queen's Fillet*

26. Thank God for a gentle heart ; you never know where its dews may fall, and bring to life the withered grass or the faded flower.

*Spoiled Priest*

27. Never place your affections on what is so shifting and uncertain as the circumstances of this life. There is nothing lasting, permanent, unchangeable but God.

*Spoiled Priest*

28. The Life of St. Augustine is marked by such striking events ; and his great soul passed through such extremes of passion and doubt, that the pious soul can draw inspirations from his holiness, the philosopher or divine, fresh wisdom from his learning, and the student of humanity will feel new interest in the struggling soul, to disenthral itself from the fierce promptings of passion and the seductions of intellectual pride. For Augustine was a convert—from a sinner he became a saint, from a doubter and denier he became a believer and a teacher.

*Mariæ Corona*

## The Souvenir of Canon Sheehan

29. Love and Light ! Love and Light ! such was the eternal cry from Augustine's lips and heart. Love for an object so high and so sublime, that the intellect should never weary in contemplation of its transcendent excellence—love for an object so perfect, that the conscience should never scruple its warmest attachment—love so strong, that every pulse of the heart should cling to the loved object, so that death itself could not break, nor time diminish, the strength of its affection—love so vast that the soul should ever wander through its happy realms without exhaustion, and there find its happy rest and fruition.

*Mariæ Corona*

30. No real work is done in the world except by humble and lowly men.

*Luke Delmege*

31. Life is the day-star, the sun of our petty existence veiling from our eyes the splendour of Eternity. Death is the interpreter, the revealer : our last breath is our apocalypse.

*Cedars and Stars*

September





## SEPTEMBER

1. Is not Mary rightly called the Queen of Martyrs ? How well she earned the title when she stood beneath the Cross of Jesus ! No martyrdom of the saints was more exquisite in point of torture, more protracted in the endurance, more noble or more brave in the ready resignation with which it was accepted. And this title is necessary for Mary. Without it how incomplete would her Litany be ! She would be the Queen of Virgins, of Apostles, of Confessors, but not the Queen of Martyrs and of all the Saints.

*Mariæ Corona*

2. If ever the Spirit of Jesus was communicated to His creatures, it was to Mary ; if ever His sublime patience was reflected in the soul of His creature, it was in the soul of Mary ; and we thank Him for ever, for that He in His Goodness has left us such an exalted type of resignation as His own " Mother of Sorrows."

*Mariæ Corona*

3. In very truth it may be said that Mary walked all her life in the Shadow of Calvary. It deepened her many minor sorrows, it made her joys sufferings, it darkened all her life.

*Mariæ Corona*

## The Souvenir of Canon Sheehan

4. Mary is the woman clothed with the sun, because she was the woman that stood in the thickest folds of the blackness that enveloped her Son on Calvary. She is nearest to her Divine Son in Heaven, because she was nearest to Him in all His sufferings on earth.

*Mariæ Corona*

5. If we except Him, Who first of all consecrated suffering, where shall we look for a sublime example of noble patience under suffering, of love sustained in suffering, of hope unfailing in suffering, if not in Mary ?

*Mariæ Corona*

6. Thank God for the greatest mercy of all—that He has drawn down an impenetrable veil over thy future ; and lifts the curtains of thy destiny only fold by fold, and day by day. What would it be if the same Hand had unrolled for thee the map of thy life, and shown thee in thy youth all the terrors of thy future years ? . . . Verily God is merciful ! It is only to His great martyrs that He reveals the far-off Mount of Suffering, and allows the shadows of the three crosses cast by the setting sun of Olivet, to darken the pathway of an entire life !

*Cedars and Stars*

## September

7. Resignation is a virtue which we admire in others, and which seems easy until the day of trial comes. Mary was perfect in the resignation which she displayed beneath the Cross, and expects that we should endeavour to imitate her.

*Mariæ Corona*

8. Once, and once only, did God create a soul that was never for an instant defiled with the slightest sin—once, and once only, did He create a soul that was as pure at the instant of its Conception as it is now in Heaven—once, and once only, did He relax the stern judgment on our race, and clothe a soul with original justice, and sanctity, and innocence, and grace superabounding, with attributes of ineffable grandeur—a soul on which the least shadow of sin never for an instant rested—a soul on which the Almighty could ever turn to gaze upon with pleasure, when weary of the deformity which sin had stamped upon mankind . . . . when He designed, created, and sent into the world the soul of her who was destined to be the Mother of the Incarnate Son.

*Mariæ Corona*

9. The nearer they drew to Calvary, the dearer was Jesus to His Mother ; the nearer the time of parting approached, the more did Mary feel that she could not bear to be separated from her Son ;

## The Souvenir of Canon Sheehan

and it was her "sorrow's crown of sorrow" that her habitual vision of her Son's sufferings did not dull the anguish of their reality, but increased her sensibility by increasing her love.

*Mariæ Corona*

10. There is no Christian truth so clearly revealed as this, that the spirit of every Christian must be a spirit of sacrifice. There is not a law for the head and a milder law for the members, but one universal Heavenly decree, directed to all without exception, who call themselves by the name of Christians. "If any man would be My disciple," said Christ, "let him deny himself, take up his cross and follow Me." He means follow Him to Calvary, and enter by a similar death of sacrifice to Heaven.

*Mariæ Corona*

11. It was no consolation to Mary that the Resurrection succeeded so closely upon Calvary. But it may be a source of consolation to us. God does not hesitate about His rewards. There is no suspense in Heaven. He demands a full and perfect sacrifice, but He holds in His Hands a full and immediate reward. There is not a moment's interval between the last moment of sacrifice, and the full enjoyment of God.

*Mariæ Corona*

## September

12. If the innocent suffer, why not may the guilty? If they who had every right to all the goods of this earth, so freely sacrificed them, shall I seek after them, I, who have so often by sin abandoned my rights to them?

*Mariæ Corona*

13. God, pitying our weakness, makes the future dark for us, and so the sorrows of life come to us in instalments, one by one, and we easily glide over them by His assistance, and go our ways cheerfully, not seeing the many others that are bearing down on us, thick and fast from the great hands of His Providence. But He did not deal so with His Blessed Mother. All the sorrows of her life were concentrated into each instant of it. . . . Calvary was ever before her eyes.

*Mariæ Corona*

14. As with the Saints, so with Mary; her love and her pain were the measure of her grace—and we cannot tell her grace, because we can neither measure her love, nor fathom the sea of her sorrow.

*Mariæ Corona*

15. When the darkness closed around the Cross, and the great sacrifice commenced, Mary crept through the darkness to the foot of the Cross, with the same feeling with which Jesus, an hour

## The Souvenir of Canon Sheehan

before, mounted the Hill of Calvary, with the intention of offering to the Father, side by side with the Son, the sacrifice of her own being, her soul, her heart and her will. It was the last crowning consummating act in that long life of sacrifice ; it was the burning, the destroying of the Victims.

*Mariæ Corona*

16. Where shall we look for faithful subjects of the King, who became despised and the most abject of men ? Where shall we look for loyal subjects of the Queen, for whose sorrows the prophets looked in vain for a comparison ? Not in the delicately pampered Christian who shrinks from suffering, and who lives in hope that God will overlook him, but in the true and devoted disciple who hastens to make himself like His Divine Master and prays to Heaven to effect that blessed transformation in him without delay. That is the true disciple, the upholder in practice of those sublime maxims, which most Christians are content with professing, without putting into practice.

*Mariæ Corona*

17. It is one of the many things in God's dealing with us, that seems so very mysterious, that He should have made suffering a condition of sanctity, and that our novitiate on earth in preparation for our profession in Heaven should be sadly

## September

embittered either by chastisements which He sends immediately from Himself, or by sorrows we ourselves induce, or by troubles which men, as instruments in the hands of His Providence inflict upon us.

*Mariæ Corona*

18. Who is there that can say his whole heart belongs to God. In some of the most refined souls of the Saints, the All-pure God detected some dross of earthly affection and self-seeking. It was only where they sacrificed that little that God adopted them for His own. And in our souls, too, is there not some dross of earthly affection and self-seeking? Is there anything else in them but love of the world and self? Here then are materials for sacrifice.

*Mariæ Corona*

19. Let the Angels of Heaven keep to themselves, if they will, the glorified humanity of Jesus, with the five great wounds shining like suns, and the woman by His side with the stars round her head, and the moon beneath her feet; but leave us the bleak hillside of Calvary, with the Crucified Humanity of Jesus, and the five wounds streaming with the Blood that saved us, and the Mother beneath seemingly so calm and silent and patient,

## The Souvenir of Canon Sheehan

but seen by the Eternal Father to be broken-hearted in her childlessness, with a grief to which even tears would be a mockery.

*Mariæ Corona*

20. Mary is the perfect example in the world of that self-sacrifice in spirit and in act, which is the duty of every Christian. She knew it to be the duty of her life from that first moment that God revealed to her the part she was to play between God and man, and she accepted the duty because it was God's will.

*Mariæ Corona*

21. It is easy to forecast the future, to see what we will do. It is easy to make promises of sacrifices themselves. But when the moments of sacrifice came to Mary, there was no repentance of rashly made promises—the will and the pain were found consecrated to God beyond the possibility of being recalled by His creature.

*Mariæ Corona*

22. When the Angel brought Mary from Heaven, the message of her surpassing exaltation, her answer to the Divine Will was: "Behold the handmaid of the Lord," and when Simeon told her that the sword should pierce her, her reply was the same. In exaltation and humiliation, in glory



## September

and in shame, in joy and in sorrow, she knew but one prayer—that the Will of God be done.

*Mariæ Corona*

23. The keenest sufferings are those which are not exposed to the eyes of men, and great Saints have the talent of keeping their secret sorrows for the eyes of God alone.

*Mariæ Corona*

24. Mary is the almoner of Heaven. God reserves to Himself His Justice and Power, but He clothes Mary with His mercy. And to her are the eyes of sinners ever turned, to her they fly for protection, she is their refuge and asylum, and a terror to the powers of Hell.

*Mariæ Corona*

25. As our Divine Lord was a Man of suffering, and as sorrow was the one characteristic of His life upon earth, containing and concealing every other feature ; so every other creature that has come nigh to Him has been stamped into the likeness of His sorrow, and no creature shall ever come nigh unto Him, unless it be scarred with the scars of suffering, and thus marked with the sign of the Lamb.

*Mariæ Corona*

## The Souvenir of Canon Sheehan

26. It is a strange truth, that to wish to be a friend or child of God is to wish to suffer. We cannot get near Him without being afflicted, and the nearer we approach Him, the more intense do our sufferings become.

*Mariæ Corona*

27. In sickness, therefore, of any kind, in poverty, shame and humiliation, in loss of friends, in loss of position, in loss of wealth, in all those ills which humanity so much fears, the Christian recognises gifts from the hands of his Father in heaven, and seeks resignation in the Cross of His Divine Master, and in the example of the Mother of Sorrows.

*Mariæ Corona*

28. It seems to me to be a special favour of Heaven, that God should choose our sacrifices for us. We have not the trouble of deliberating and choosing, nor the fear, that after all our sacrifice might not prove acceptable. God has made the selection for us, it only remains for us to accept His choice, and we know we are doing His Will.

*Mariæ Corona*

29. The lost spirits have not forgotten the look, the features, the proportions of Michael and the others who drove them out of Heaven at the

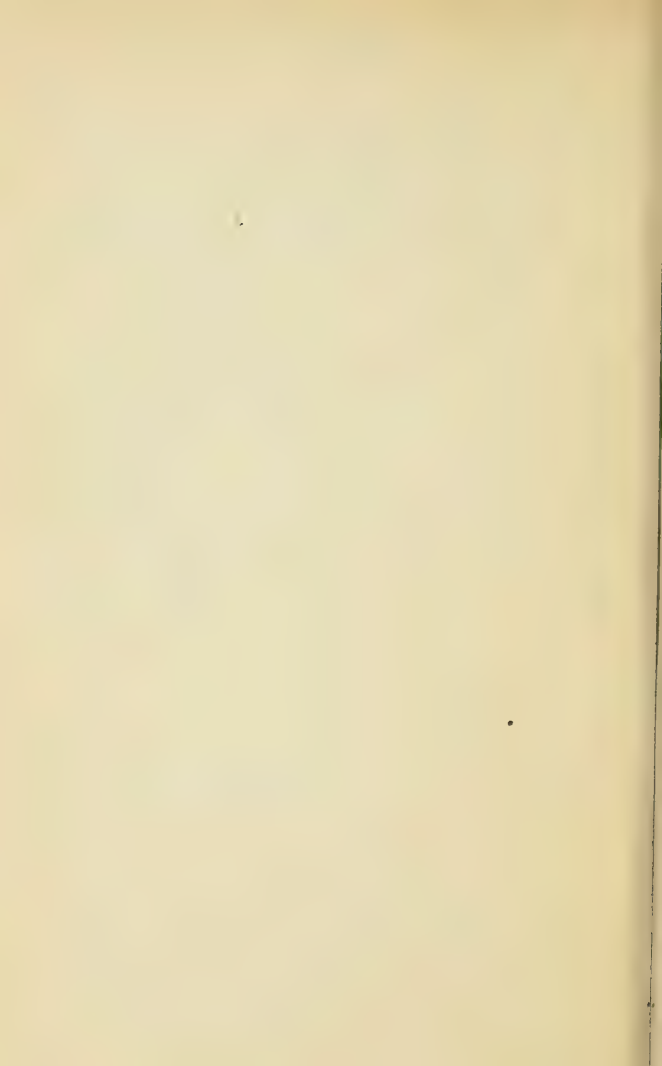
## September

command of God. The light and the calmness and the beauty and the strength of the Sons of God, have not faded from their memories. And such light, such calmness, such beauty, such strength, they behold again and again, when in this world they meet a soul that has always maintained its purity before God.

*Mariæ Corona*

30. Mary suffered more than all the martyrs that ever bled for Christ, for great though the sufferings of the martyrs were, they will not bear comparison with hers, inasmuch as her sufferings were proportioned to her greatness, and as the dignity of the Mother of God was greater than the united dignities of saints and angels, so were her sorrows greater than all their united sorrows.

*Mariæ Corona*



October



## OCTOBER

1. The Rosary is the Golden Chain that links every soul that uses it to the feet of Mary's throne in Heaven. It is a simple form of prayer, which, adapted alike to all intelligences, has been the means of subduing and sanctifying all hearts.

*Mariæ Corona*

2. The sense of the presence of a Guardian Angel—a dear familiar spirit, dividing with his care for us the blisses of Heaven, to be the companion of our mortal pilgrimage is very soothing and strengthening. One comes to love that unseen being ever at our side, watchful, zealous, merciful, loving, protecting.

*Cedars and Stars*

3. In proportion as we adopt the law of Love which is Christianity, and reject the law of self, which is Nature, in the same proportion do we cease to be our natural selves—proud, grasping, aggressive, and approach the Incarnate Idea of God, Who was humble, gentle and self-immolating.

*Cedars and Stars*

4. Alas, is it not true of us, that we must have the bitter myrrh in our wine of life ; and that we create

## The Souvenir of Canon Sheehan

cares for the luxury of fretfulness, where the world has left us in peace.

*Luke Delmege*

5.\* Death—a great mystery. It is so inevitable, so repulsive, that one yearns to find in it some hidden charm, some mercy, that will show even beneath its hideous features the eternal and unchangeable beauty, that is the goodness of God.

*Cedars and Stars*

6. Music is the "Lost Chord" that has strayed hither from heaven. If one or two mortals on this grain of sand on the Universe can produce such ravishing melody, what imagination can reach the faintest outer bounds, and limits of the harmonies that breathe before the Throne of God, from the vast choirs of all the spirits of the Universe.

*Cedars and Stars*

7. The tendency of the great is to grow; of the vile to repress and destroy. God's prerogative of creation and development belongs to the former; man's peculiar bent towards corruption to the latter.

*Cedars and Stars*

\* Canon Sheehan died on Rosary Sunday, 1913.



8. The worst evils are those that never occur. And where would be our faith in Providence—the Far-Seer—if our weak eyes could penetrate the dusk of the way, we shall have yet to walk.

*Cedars and Stars*

9. If we look closely we shall find that it is the Omnipotence of Christ, even more than His Mercy, that enchained the multitude, and kept close to Him, His most capricious disciples. . . . The multitude wondered and worshipped; the chosen ones worshipped and loved. And we, in the far-off times, we too are entrained among His worshippers and lovers, because we feel that here is Omnipotence, and that when all things else are as fragile as a broken reed, we can fall back upon and lean our weakness on, the unyielding strength of Jesus Christ.

*Cedars and Stars*

10. There is nothing higher than perfect peace; but it must be peace through holiness. In other words, there is no use in abstracting ourselves from earth, if we cling to self. After all, it is self that torments us; and if we could wean ourselves from all things else, as long as self remains there is no perfect peace.

*Cedars and Stars*

## The Souvenir of Canon Sheeban

11. No man can tell me what will occur to me within an hour, a day, a year. And would I seek to know it, if the possibility of such a revelation were at my disposal? No! I would drag the veil faster down on the arcana of the future, and walk forward boldly, holding the Hand of God.

*Cedars and Stars*

12. Pray in youth; work in middle life; give counsel in old age. For surely youth needs prayer for enlightenment and strength, and distrust of self and holy fear. And it is in manhood we work best, physically and intellectually . . . and it is the tradition of mankind that wisdom comes with age.

*Cedars and Stars*

13. God keeps locked the secret chambers of His Knowledge and His Works, because He knows that if He opened them we would despise Him. . . One of the many pleasures of Heaven will be the eternal but slow unlocking of the secret cabinets of God. There must be mysteries, or man's pride would equal Lucifer's. It is God's way from the beginning.

*Cedars and Stars*

14. As far up in the darkness on the bridge of the vessel, silent, invisible, stands the Captain

who controls the mighty mechanism beneath him, —dumb, watchful, with a light touch on the electric knob before him, so I saw Thee, though Thou, too, wert invisible, O my God—I saw Thy Finger on the magnetic key of Thy Universe ; and I feared not the night, nor the darkness, nor the grave, for I know that the destinies of us, and of Thy worlds were safe in Thy keeping.

*Cedars and Stars*

15. Is there nothing, O Lord, to keep us steadfast in Thy service ? Is there nothing to bind us fast to Thee, so that neither the powers of darkness nor our own traitorous passions, would lead us away from Thee ? Let us consult St. Teresa, who tells us that, from the moment she had the happiness of seeing the adorable beauty of her Divine Lord, nothing in the world could offer to her sight anything that could touch her, or occupy her thoughts. Everything she saw, so far from attracting her, filled her with disgust, when she compared them to the beauty and excellences she discovered in her Jesus.

*Mariæ Corona*

16. Sometimes, on reading or hearing the life of a Saint, we feel as if we were smitten by the Hand of God and asked " What are we doing ? " And living in these strange times, when the best

## The Souvenir of Canon Sheehan

and wisest of us are bewildered . . . it is well for us that we have the writings of such a saint as Teresa to enlighten us—the example of such a saint to inspire us.

*Mariæ Corona*

17. Is not this duty of praise, this obligation of worship, and stealing the “ Sanctus ” from the lips of Archangels, the one duty which we, through false humility, or selfishness, neglect ? We pour out our painful “ Misereres ” in the ear of heaven, why should not an exultant “ Magnificat ” occasionally rise above them, if it were only to prove to Heaven that we are not altogether mendicants, but mindful of our eternal destinies, to take our places on the thrones vacated by the spirits who forgot their obligations of praise in the paroxysms of pride ?

*Cedars and Stars*

18. For ordinary mortals, it is wisest to face the little drama of each day, with hopeful hearts, perform its duties, enjoy its pleasures, suffer its trials, and place the sum-total at the Feet of Him Who is the dramatic Censor, of all the alternate tragedy and comedy into which life is divided.

*Cedars and Stars*

19. In spiritual life, the secret, not only of

sanctity but of happiness, is abandonment of self and repose in God.

*Cedars and Stars*

20. The awful commanding power of Jesus Christ was so unaggressive—He smote no one—He coveted nothing. "Put up thy sword." It is the meek and lowly One who holds in leash the elements of invincible might, that commands that instinct of admiration which, as well as pity, is the first condition of love.

*Cedars and Stars*

21. The principle, "Holiness is better than peace" seems a paradox, under one aspect, because we generally understand that peace is the concomitant or result of holiness. But the meaning clearly is that the soul that seeks peace without holiness will never find it, that life, an imperfect thing, is inseparable from trial, that difficulties are to be overcome not to be avoided; that the soul that shrinks into itself behind the ramparts of philosophic thought will be discovered, and that cares will creep over the wall; and that finally it is only by self-abandonment and the annihilation of our own wills, that we can foreshadow in life the peace of eternity.

*Cedars and Stars*

## The Souvenir of Canon Sheeban

22. "Praise the Lord, all ye nations ; praise Him all ye peoples." Alas ! no. All the nations and all the peoples are busy with other things, and the Lord of the universe, bending down to hear the voices of the darkness of the earth, must turn back with disappointment to the tumultuous worship of His Heaven. . . . It is only on earth that the mighty Maker is ignored. More shame for those who know Him—to whom He hath revealed Himself !

*Luke Delmege*

23. If vice is contagious, so is virtue. The most hidden saint must of necessity bring many souls to God, just as the vicious life, however hidden, will influence many to perdition.

*Mariæ Corona*

24. Nothing that has the slightest connection with God can be to us uninteresting. Heaven is only heaven to us, because the smile of God is there. Hell is only hell to us, because the frown of God forever rests upon it, and its fire has been enkindled by His anger. Wherever the presence of God is, we view that place as consecrated ground ; whatever the Hand of God has touched is to us for evermore holy.

*Mariæ Corona*

25. Fame is but a breath. Honour but the paint and tinsel of the stage. Wealth an intolerable burden ; but the fire of noble rivalry struck from the souls of the young in the glow of enthusiasm—here is the only guerdon that the world can give to noble endeavour, and the kingly promises of success.

*My New Curate*

26. Faith is not a matter to be acquired by reading or knowledge. It is a gift like the natural talent of a great painter or musician—a sixth sense, and the pure gratuity of the All-Wise and the All-Good.

*My New Curate*

27. Life is a coach, whose wheels move slowly, painfully at the start ; but once set moving, particularly when going down the deep decline of life, the years move so swiftly, you cannot see the spokes in the wheels, which are the days we number so sadly.

*My New Curate*

28. After air and water, the power of a pleasant and kind word is the best and cheapest thing God gives us His children.

*My New Curate*

## The Souvenir of Canon Sheehan

29. It seems to me that if we dropped our occasional uncharitableness about each other ; and our more occasional criticisms on our Superiors, and addressed ourselves to the work God gives us to do, in that limited circle He has drawn about us, it would be all the better.

*My New Curate*

30. Oh, if men could only know what clouds of anguish and despair their indifference to the practices of their holy religion brings down upon gentle hearts, that dare not speak their sorrow, the Church would not have to mourn so many, and such faithless and rebellious children.

*My New Curate*

31. There is some hidden nobility in failure when the cause itself is great.

*Lisheen*



November



## NOVEMBER

1. It is through the holiness of His Saints we come to know what the holiness of God is ; by studying their sanctity, part by part, we grasp at length something like a true idea of the infinite sanctity of God.

*Mariæ Corona*

2. Just imagine that poor soul (next to be released from purgatory) waiting inside the big-barred gates, and the angel, probably her warder for many years, outside. They don't exchange a word. They are only waiting, waiting. For within are the myriads of Holy Souls, praying suffering, loving, hoping. There is a noise as of a million birds fluttering their wings above the sea, but here at the gate is silence. She dares not ask : When ? because the angel does not know. Now and again he looks at her and smiles, and she is praying softly to herself. Suddenly, there is a great light in the darkness overhead, and then there is a dawn on the night of Purgatory ; for a great spirit is coming down, swiftly, swiftly on the wings of light until he reaches the prison-house. Then he hands the warder-angel a letter from the Queen of Heaven ; and in a moment back swing the gates, in plunges the Guardian Angel, and wraps up

## The Souvenir of Canon Sheehan

that expectant soul in his strong wings ; and up, up, up, through starry night and sunny day they go until they come into the singing Heaven, and up along the great avenues of smiling angels, until at last the Angel lays down that soul at the feet of Mary.

*My New Curate*

3. All great souls are called upon to make sacrifices. It is only the little souls which the gods disdain to regard.

*Miriam Lucas*

4. If great saints have great graces, they at the same time have souls whose very grandeur makes them more sensible to pain than ordinary beings—for the more lofty they are the more refined—the more refined, the more sensitive to those tortures that come from men, from the Hands of God, and perhaps still more frequently from themselves.

*Mariæ Corona*

5. Have we always and ever before our mind, that we, consecrated soldiers of Christ, must never never, never have a single thought but of His honour ; and that we are the vilest traitors if we ever place the idol of self in the niche that belongs alone to God ?

*Miriam Lucas*

## November

6. "Forgive as you hope to be forgiven," and the virtue is all the greater when it touches your honour most deeply.

*Miriam Lucas*

7. The sanctification of a soul is a work of infinite design, and design varies in beauty and originality according to the nature of the soul itself, or the mission it is sent to accomplish among men. Here the Spirit breathes, and behold a zeal that sets a Continent on fire ; on this soul the Spirit descends, and behold a charity that searches out and consumes all grosser things like fire, and like a flame points steadily upward ; and here, behold again, the white vestal lamp of purity, lighted, and kept alive by the same Divine breath. In one Saint the moral and spiritual elements are so expanded and developed that the operation of the intellect appears to be suspended ; and in another you pause in unconscious suspense, to decide whether the moral or spiritual beauty or the intellectual grandeur reflects more glory on the Giver of both.

*Mariæ Corona*

8. There never yet was a fine pure soul that might not be ruined by evil habits, nor an evil inheritance that might not be sweetened and ennobled by good ones.

*Essays*

## The Souvenir of Canon Sheehan

9. Well it is for us, that the Eye that searches us is the Eye of a Father and a Friend.

*Mariæ Corona*

10. We must know our own weaknesses—not with a sense of morbid restlessness to overcome them, but with a view to guard against the dangers, where the inner enemy may prove traitorous. There is no use, however optimistic we may be, in denying that life has its pitfalls, which by foresight we may avoid—out of which we may emerge badly bruised—from which we may never rise. But the traitor is not so much the enemy who has dug the pitfall, as the domestic enemy who has lead us thither—that is, ourselves.

*Essays*

11. The life of every Saint of God, will be to us hereafter a judgment, inasmuch, as the life of every Saint is given to us for a lesson and example.

*Mariæ Corona*

12. The more pure a soul is, the more are the grosser elements of nature annihilated, and the spiritual faculties developed.

*Mariæ Corona*

13. The mighty Lever that lifts us far above

## November

mundane things into the cloudland of supernatural beings, is prayer—constant, never-ceasing, perpetual prayer—attentive and reverential prayer—heartfelt, earnest prayer—prayer that comes not from the mechanism of the lips—but prayer that wells up in one continuous tide from the heart, and overflows in sighs and tears, and never-ending cries to Heaven.

*Mariæ Corona*

14. The good example of one man, has often shed sweetness and light, not only over a family, but over a whole nation. For, as the thought of a good action, done by day, makes "music at midnight," so the reflection of a great character throws its lighted shadow across the night of nations, and wakens them to a new morrow of truthfulness and love.

*Essays*

15. The religion of the Lord Jesus which we profess, is directly and diametrically opposed to the religion of the world ; and therefore, it is not as a mere matter of practice and routine but as a solemn, occasional duty, we are called upon to dwell on the lives of our Saints, and to study the ideas that are incorporated in those lives and rendered imperishable by them.

*Mariæ Corona*

## The Souvenir of Canon Sheehan

16. What a wonderful thing is Catholic philosophy ! You are God's property ; He can do what He pleases with you. It is all *His* affair, not yours. This removal of all responsibility, as to the good or evil things of life, is infinitely consoling. It removes all remorse about mistakes or failure. What profound philosophers our Catholic religious are ! They give up nothing to gain everything. Even if there were no immortality, they are the wisest of mortals. Away from the jostlings of the world, from the rudeness which it calls ambition, from its lust, which it calls love, from its terror which it calls progress, from its hate, and from its love which is worse than hate, they pass into the secluded valleys of peace, and walk in its gardens of spice, the wings of angels outstretched over them, and the shadow of the broad Hand of the Omnipotent protecting them.

*Triumph of Failure*

17. Oh, if that one primal sin, the apple-bite in Paradise, entailed this dreadful penalty (death) on our race, and if the Justice of God is so inexorable that it will not remit the punishment even for Mary, even for Jesus, what will be the dealings of that same justice with us, whose sins are "countless in their hideous sum—God-mocking in God's open sight, and strong to strike His knowledge dumb ? "

*Mariæ Corona*



18. The spiritual influence of the (Irish) race is quite equal to the material. Wherever they go they shed around them the light of a faith that is almost vision, of purity unassailable, of strong enthusiasm for what is just and right, of fierce hatred for what is cruel and wrong, and a passionate love for that Isle in the Northern Sea where they believe that every blade of grass that grows springs from the relics of a hero or a Saint. . . . Let the world, and leaders of modern thought say what they please ; to my mind it is certain, as if written with a finger of fire, on the firmament of Heaven, that the only civilizing agency in the world to-day is the Catholic Church, working chiefly through the Apostles of the Irish race.

*Essays*

19. Alas ! the highest and holiest function and offices are tainted and vitiated by self. Self-idolatry, self-seeking, self-love—Who is free from them ? Who can say that he can perform any act, even the least, without the eternal thought of self ?

*Miriam Lucas*

20. “ Behold, the handmaid of the Lord—be it done to me according to Thy Word,” was but the verbal expression of the inward act of submission and obedience to the Divine Will, Mary had ever

## The Souvenir of Canon Sheehan

been making. If God from the beginning consecrated her, she on her part, consecrated herself to God. She had scarcely breathed when God set her aside for Himself : but she anticipated God, by pronouncing with the first breath He gave her, her entire consecration to Him.

*Mariæ Corona*

21. How wonderful was Mary in her childhood ! Three years had gone by, and Joachim and Anne took their sacred child to the Temple, and consecrated her to the service of God. The wonderful maiden stands in the presence of God, devotes herself to His service in the Temple, and in the presence of His ministers vows to God that virginity whose remarkable preservation was a favour, second only to, and consequent to the great privileges of her Divine Maternity. There was no great need for that formal consecration, and those formal vows. God had consecrated her to Himself from the beginning, she was now setting her seal upon that consecration.

*Mariæ Corona*

22. This then is our first and only business upon earth, to save our souls ! It was for that we were created ; and when by the fall of our first parents we had lost the right of the eternal happiness of Heaven, it was to purchase back for us that right

that the Eternal Son of God came down from Heaven and lived a Life of sorrow and suffering, and died the death of a felon on the Cross. For He knew what we do not seem to know, that the salvation of even one soul is of more consequence than the creation of the world. When God created the world, He did it by His Word alone ; but when He undertook to deliver men from the yoke of Satan and the slavery of sin, He chose to do so in a laborious manner, to demonstrate to us that the salvation of our souls is the great work, and very often, the great difficulty of our lives.

*Sermons*

23. In the colours that blend and mingle on the bosom of the great deep, we see the love of God, ever considerate for His fretful and wayward children ; and in the slender filament that binds together the glossy plumage of the dove, we recognise the Hand of Omnipotence, that has fashioned the burning souls of the Seraphs.

*Marice Corona*

24. To be seen of men, to have our names that should only be known to our Divine Master bruited abroad in the Press, and on the lips of men ; to be flattered and thanked, and praised, especially for generous and noble work—ah, yes ! all this is pleasant to the lower self ; and there are few that

## The Souvenir of Canon Sheehan

can stand above on the cold heights of perfection, without yearning for such delightful and yet transitory, and fleeting, and ignoble rewards.

*Miriam Lucas*

25. "Why are ye fearful, O ye of little faith?" This is Faith: to know and to believe firmly and to shape all our actions, thoughts and desires, according to this belief: That we are in the Hands of the merciful God, that the meanest of us (if any of God's creatures can be called mean) is an object of infinite interest in His eyes, that He watches over us, with unceasing care, preserving us from the thousand dangers to which we are exposed; guiding us securely along the rugged ways that lead to Himself, ever ready with His thousand graces to assist us in our difficulties, and to ensure for us that salvation which was purchased for us at so dear a rate.

*Sermons*

26. Let us use the remaining days or hours, whatever they may be, in such a way that we may avert the anger of God, and mitigate the punishments that await us all.

*Miriam Lucas*

27. What is suffering? It is the pressure of God's Hand upon us. Sometimes it is the excess of His

## November

Love that makes Him tighten unconsciously His grasp of us, and we, like sensitive children, wince and grow pettish under that embrace of His love. Sometimes it happens that we grow weary of contemplating Him. (Oh ! how the angels must pity the blindness of our nature) and we seek for consolation elsewhere. But Our Father knows that if we turn from Him we shall find nothing but bitterness elsewhere, and He tries to turn us back to Himself, and again we are pained by the touch of His Loving Hand, and we say that we are afflicted and we cry for sympathy. "Have pity, etc., for the Hand of the Lord has touched me" : yes, the Hand of the Lord has truly touched thee.

*Sermons*

28. Despise no one ! Remember the legend of Christ, and His tender reverence for even the dead dog, whom His disciples loathed. "Yea ! what beautiful teeth he hath !"

*Miriam Lucas*

29. You priests of Ireland ! When will your prophet arise to tell you what an ocean of faith, and love, and adoration flows softly and silently, without breath or murmur, around the little islets of your existence ? If we accept the love of a mother for her child, earth has no love so pure, so tender,

## The Souvenir of Canon Sheehan

so spiritual, as the love of the Irish people for their priests.

### *Triumph of Failure*

30. Love one another ! Shrink not from vice, or poverty, or shame ! Love one another ! If you are weary, seek some one more weary, and pillow that head on your bosom ! If you are poor, seek some one poorer, and share with him your crust ! If you are sick, seek out some one more afflicted, and, in consoling him, strengthen yourself ! If you are in sin, receive the sinner, and you make your peace with God ! . . Love one another ; hence alone cometh the Vision of the Seer—" There shall be a new Heaven and a new earth ! "

*Miriam Lucas*

**December**





## DECEMBER

1. "I would ask three questions," said the Prince. And first, "when is man greatest?" "When he laughs amid his tears, when he suffers and is silent; when he labours although he foresees he shall never be paid," answered the fakir. "Where is woman greatest?" asked the Prince. "By the cradle of her child; by the couch of the dying; at the feet of God," said the man. "When is God greatest?" asked the Prince. "There are no degrees in God," said the man devoutly. "He is always greatest and best."

*Parerga*

2. If great trials are avoided, great deeds also remain undone, and in hugging a miserable sense of security, the possibility of nobleness is utterly lost.

*Parerga*

3. The Church is the Custodian of all Divine Revelation, the living interpreter of the mind of God towards man, it knows no change nor shadow of change, but is perfect in its light as at the beginning.

*Essays*

## The Souvenir of Canon Sheehan

4. Silence is a mighty teacher. One learns more from him, and deeper and more mysterious things, than from the senseless babble and clatter of mortals. "Silence is the custodian of righteousness," and in "silence and hope shall be your strength."

*Parerga*

5. Worship of superior excellence is the truest proof that great hopes remain for us.

*Mariæ Corona*

6. Character is that which individualizes us, which separates the "Me" from the "Thee." It is the distinctive feature of every soul, the sum of excellencies or defects which make us what we are.

*Essays*

7. Work of any kind is elevating and ennobling ; be it ever so menial, ever so humble ; it has an effect of consecration on the soul.

*Mariæ Corona*

8. Conceived Immaculate—fulfilling the promise of the Psalmist. "The Most High had sanctified His Tabernacle." "Fear not, thou shalt not die, not for thee, but for these has the law been made." . . Conceived Immaculate—fairer than

## December

the unfallen Eve, our second Mother, who retrieved through her Son the fall of the first, and freed us in her own person from the taint upon our race, that man was necessarily the slave of sin and the enemy of His Maker. Conceived Immaculate—to be the source of joy to millions of unborn Catholics that were to be proud to acknowledge the high privileges of their Queen. Conceived Immaculate—and not priding herself on her purity to despise us as impure, but constituting herself by reason of her very sinlessness our Advocate with God—the defence for our virtues, and the apologist for our crimes—Our shield, on the one hand, from the fiery darts of the Evil One ; and on the other, from the anger of the Living God.

*Mariæ Corona*

9. Acquire a taste for high-class literature and you have a charm for every evil. Insensibly you will become better and wiser men.

*Essays*

10. The sanctity of God is broken, and manifested to the world in the particular sanctity of individual saints ; but it is in God alone that all perfections are blended.

*Mariæ Corona*

## The Souvenir of Canon Sheehan

11. Would not men be a little more humble, pious, a little more tolerant and tolerable, if they understood their utter littleness and insignificance ?

*Parerga*

12. The whole development of human character is wrought, and can easily be wrought by self-denial and suffering ; by the patient bearing of weary burdens ; by the crushing of one's own will. . . All the finest faculties of our nature remain dormant, until they wake under the sharp *accolade* of pain.

*Parerga*

13. Of all the strange mysteries that can come under human cognisance, the most mysterious is the human heart. Its feelings, its thoughts, its desires, its waywardness, its meanness, its nobility, its grandeur are inexplicable except to Him who made it.

*Mariæ Corona*

14. Would you honour this great Queen ? Would you honour her Immaculate Conception ? Would you make some reparation to the Queen of Heaven for the blasphemies that are spoken against her and her Divine Son—some slight atonement for the flippant way she is spoken of by heretics ? Do

## December

it through Jesus. Come to His feet like Magdalen. and lay the burden of your iniquities there. "Many sins will be forgiven you if you love much." And if there be joy before the angels of God for one sinner that does penance, what joy will there not be in the Immaculate Heart of Mary ! Come, then, come with your souls on your lips and your lives in your hands, ready to yield up both to our Divine Lord and His Immaculate Mother, and in the Sacrament of Love make a compact with God—an eternal, irrevocable compact of friendship and of love—an eternal vow to be like the sinless Mary.

*Mariæ Corona*

15. The first business of young men setting out on life's journey is to know themselves—to know first of all their tendencies, the bend and bias of their minds, and then their talents, in order to ascertain whether these latter are of such a nature as to carry on the selection of a life's calling to complete success.

*Essays*

16. When man leans on his own pride, and seeks not the Help that has been promised to every faithful seeker, he leans upon a weak and very frail support.

*Triumph of Failure*

## The Souvenir of Canon Sheehan

17. Three men stand before me in the moonlight. "I tell you," said one, "the Kings of the future are the men of science." "No," said the second, "but the men of culture, education, and refinement." "Nay, nay," said the third, "but they in whose hearts are found deep echoes of the great voice of humanity." "Not even these," thought I, "but the men of faith and prayer."

*Essays*

18. I would not make our youth, no matter how ardent in their passion for self-improvement, mere "pickers-up of pearls from dung-hills." The soul is greater than the mind, and its purity is more important than mere mental cultivation. It is not by intellectual acquirements, but by *Character* we are judged before the tribunals of men, as well as that of conscience. The life is more than the work, and the body more than the raiment. It is moral excellence after all that constitutes the charm of humanity. And the sweet and holy innocence of girlhood is of far more importance than the wit of gilded salons, or the achievements of a George Sand or a De Staël.

*Parerga*

19. We must not expect to find the counterpart of our great ideas of moral excellence in daily life. He who seeks perfection in a friend will never

## December

find one. He who has found a friend must take him with all his flaws and faults, or lose him for ever. And day by day and every day he must throw the cloak of toleration and forgiveness over many things, which if they are to be pardonable in himself, he must strive to regard as venial in others.

*Parerga*

20. Every man should have a great ideal in life—some high point in character to be aimed at, even though it never be attained. No man is absolute master of his fate, or parceller of his destiny. Will-power accounts for much, but only when conscience is laid aside.

*Parerga*

21. Knowledge is a power, but knowledge also is pleasure; the keenest and highest and best of pleasures. . . . Seek after knowledge therefore. Take up some subject, scientific or literary, and master it. Form your tastes. Acquire a love of whatever is beautiful in poetry or science, or art, or literature, and you will have in your possession a talisman against all physical and mental pain. Many a dark, tedious and lonely hour will be enlivened and made happy by good books.

*Essays*

22. Innocence is precious beyond all price, therefore it is impossible to be too careful in preserving

## The Souvenir of Canon Sheehan

it. The rarest plants are the most delicate. And it is only by shielding innocence from anything that can hurt, it is only by doubling and redoubling day after day our watchfulness and care, it is only by preserving it from the breath of sin, in which are the seeds of death, that innocence can be preserved undefiled.

*Mariæ Corona*

23. I think it is the realization of the Incarnation that constitutes the distinguishing feature of Catholicity. It is the Sacred Humanity of Our Lord that brings Him so nigh to us and makes us so familiar with Him ; that makes the Blessed Eucharist a necessity, and makes the hierarchy of Bethlehem, Jerusalem, and Calvary so beloved—beloved of all by the poor, and the humble and the lowly.

*My New Curate*

24. The greatest, most incomprehensible, most wonderful of all things wrought by Omnipotence was assuredly that mighty mystery which we commemorate to-night, and on which nineteen centuries ago those same constellations that are now blazing in the heavens looked down and trembled as the angels clove their way between them, and made them sing together the praises of the Most High. It was a strange and terrible thought that those stars looked down on Bethlehem. They saw



## December

and wondered, and were still, abyss called out on abyss, and all the Heavens told the glory of God and the firmament His wonders. *Parerga*

25. . . . I passed the Crib, as I came to the Altar and saw—the *Child and His Mother*. And then, after the jubilant chorus of the *Gloria in Excelsis* had died out, came the ever sweet, ever tender words of the *Adeste*. It was sudden and striking, the contrast between Omnipotence guiding that vast and awful procession of worlds outside, and the same Omnipotence hiding here under the most helpless of all forms . . . *Deum de Deo, Lumen de Lumen, Gestant puella viscera*, God of God, Light of all Light, the womb of a child in bearing. That word “*puella*,” a little girl, placed there in eternal opposition, or rather real conjunction with Omnipotence opened the flood-gates of emotion. The sudden descent of the Immense, the Almighty One, into the tender, and feeble embraces of a Child-mother was too overwhelming. It is the confutation of Atheism, the mockery of human pride, the suspension of inexorable law in favour of a Divine manifestation of Love—all at once.

*Parerga*

26. There are two things that carry a man safe through life—the Grace of God and a civil tongue.

*Miriam Lucas*

## The Souvenir of Canon Sheeban

27. Character is the moral basis of our life. It is the foundation on which the lower habitation of our earthly destiny, and the higher superstructure of our eternal fate, are built, for war or destruction, or for permanency and weal. For this life of ours is, like the Bridge of Sighs, "a palace and a prison on each hand," with this difference, that it is no longer a Council of Three, masked and veiled in impenetrable disguises, but our own selves, who with perfect freedom construct those elements that lead to happiness or misery, by guiding the conduct of our lives.

*Essays*

28. Jesus came upon earth and His coming was the signal for the death of the many thousand Holy Innocents that had never seen Him, or known Him, but had the good fortune to be born about the same time, and thus to be ushered through short, quick suffering into an eternity of happiness, unseen by human eyes, unheard by human ears, undreamt of by human heart.

*Mariæ Corona*

29. Have you seen enough of life to be able to understand that the only thing worth a moment's consideration to a thoughtful soul is to make our individual lives noble, and to separate our higher

## December

being from the accidents and environments of life ?

*American Ecclesiastical Review*

30. I speak as one who knows, when I say that success and failure, honour and obscurity, and all other contrary elements in the mysterious life of ours are empty words devoid of meaning.

*American Ecclesiastical Review*

31. Turn on, Old Time ! put your hour-glass and your stellar chronometers before us, wave your scythe above our heads. Do we not know that when the last sands have run out from that bell-glass of yours, a Divine Hand will turn it over for Eternity ; when your clock has struck its last hour, the bells of heaven shall ring for us ; and that when your scythe has cut down the last ridge in the fields of God, they will be gathered into the granaries of heaven !

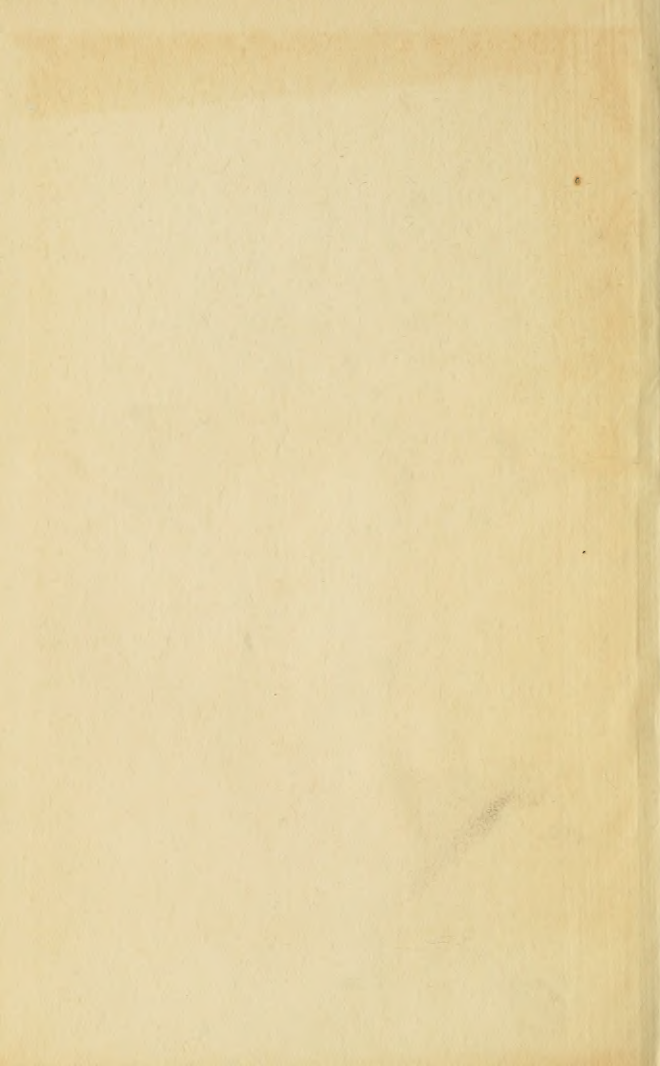
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